¶ Ianuary hath xxxj dayes.

Sun { riseth / falleth } houre { 8.mi.34. / 4.mi.26. }

Psalmes					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	A	Kalend.		Circumcis	Gen. xvii.	Rom. ii.	Deut. x.	Colos. i.
ii	b	iiii	No.		Gen. i.	Matth. i.	Gen. ii.	Rom. i.
iii	c	iii	No.		iii	ii	iiii	ii
iiii	d	Pridie	No.		v	iii	vi	iii
v	e	Nonas.			vii	iiii	viii	iiii
vi	f	viii	Ia.	Epiphanie	Esa. ix.	Luke iii.	Esa. xlix.	Iohn ii.
vii	g	vii	Ia.		Gen. ix	Matth. v	Gen. xii.	Rom. v.
viii	A	vi	Ia.	Lucian.	xiii	vi	xiiii	vi
ix	b	v	Ia.		xv	vii	xvi	vii
x	c	iiii	Ia.		xvii	viii	xviii	viii
xi	d	iii	Ia.		xix	ix	xx	ix
xii	e	Pridie	Ia.	Sal. in Aegi	xxi	x	xxii	x
xiii	f	Idus.		Hilarie.	xxiii	xi	xxiiii	xi
xiiii	g	xix.	kl.	Februarii.	xxv	xii	xxvi	xii
xv	A	xviii.	kl.		xxvii	xiii	xxviiii	xiii
xvi	b	xvii	kl.		xxix	xiiii	xxx.	xiiii
xvii	c	xvi	kl.		xxxi	xv	xxxii	xv
xviii	d	xv	kl.	Prisca.	xxxiii	xvi	xxxiiii.	xvi
xix	e	xiiii	kl.		xxxv	xvii	xxxvii.	i. Cor. i.
xx	f	xiii	kl.	Fabian.	xxxviii	xviii	xxxix.	ii
xxi	g	xii	kl.	Agnes.	xl	xix	xli.	iii
xxii	A	xi	kl.	Vincent.	xlii.	xx	xliii.	iiii
xxiii	b	x	kl.		xliiii.	xxi	xlv.	v
xxiiii	c	ix	kl.		xlvi.	xxii		vi
xxv	d	viii	kl.	Con. Paul.				
xxvi	e	vii	kl.					
xxvii	f	vi	kl.					
xxviii	g	v	kl.					
xxix	A	iiii	kl.					
xxx	b	iii	kl.					
xxxi	c	Pridie	kl.					

¶ February hath xxviij. dayes.

Sun { riseth / falleth } { 8.mi.12 / 3.mi.48 } hour.

Pſalmes				Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon
i	d	Kalend.	Faſt.	Exod.xi.	Mark.i.	Exod.xii.	1.Cor.xii.
ii	e	iiii No.	Puri.of Ma.	Wiſd.ix.	ii	Wiſd.xii	xiiii
iii	f	iii No.	Blaſii.	Exod.xiii.	iii	Exo. xiiii	xv
iiii	g	Prid.No.		xv	iiii	xvi	xvi
v	A	Nonas.	Agathe.	xvii	v	xviii	2.Cor.i.
vi	b	viii Id.		xix	vi	xx	ii
vii	c	vii Id.		xxi	vii	xxii	iii
viii	d	vi Id.		xxiii	viii	xxiiii	iiii
ix	e	v Id.		xxvii	ix	xxviii	v
x	f	iiii Id.		xxxiiii	x	Leu. 18.	vi
xi	g	iii Id.		Leuit.xix.	xi	xx	vii
xii	A	Prid. Id.	Solin Piſci.	xxvi	xii	Num.xi.	viii
xiii	b		March.	Num.xii.	xiii	xiii	ix
xiiii	c	xvi kl.	Ualentine.	xiiii	xiiii	xvi	x
xv	d	xv kl.		xvii	xv	xx	xi
xvi	e	xiiii kl.		xxi	xvi	xxii	xii
xvii	f	xiii kl.		xxiii	Luk.di.i.	xxiiii	xiii
xviii	g	xii kl.		xxv	di.i	xxvii	Gala.i.
xix	A	xi kl.		xxx	ii	xxxi	ii
xx	b	x kl.		xxxii	iii	xxxv	iii
xxi	c	ix kl.		xxxvi	iiii	Deut.i.	iiii
xxii	d	viii kl.		Deut.ii	v	iii	v
xxiii	e	vii kl.		iiii	vi	v	vi
xxiiii	f	vi kl.	Faſt.	Wiſd.xix	vii	Eccles.i.	Ephe.i.
xxv	g	v kl.	S.Matthias.	Deut. vi.	viii	Deut.vii	ii
xxvi	A	iiii kl.		viii	ix	ix	iii
xxvii	b	iii kl.		x	x	xi	iiii
xxviii	c	Prid. kl.		xii	xi	xv	v

¶ March hath xxxj. dayes.

Sun { riseth / falleth } houre { 6.mi.18. / 5.mi.42. }

Pſalmes.				Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
xxx	g	Kalend.	Dauid.	Deu. xvi.	Luk. xii.	Deu. xviii	Eph. vi.
i	e	vi. No.	Cedde.	xviii	xiii	xix	Phili. i.
ii	f	v. No.		xx	xiiii	xxi	ii
iii	g	iiii. No.		xxii	xv	xxiiii	iii
iiii	A	iii. No.		xxv	xvi	xxvi	iiii
v	b	Pꝛid. No.		xxvii.	xvii	xxviii	Colo. i.
vi	c	Nonas	Perpetue.	xxix	xviii	xxx	ii
vii	d	viii Id.		xxxi	xix	xxxii	iii
viii	e	vii Id.		xxxiii	xx	xxxiii	iiii
ix	f	vi Id.		Iosu. i.	xxi	Iosu. ii.	i. Thes. i.
x	g	v Id.		iii	xxii	iiii	ii
xi	A	iiii Id.	Gregory.	v	xxiii	vi	iii
xii	b	iii Id.	Solin Ariet.	vii	xxiiii	vii	iiii
xiii	c	Pꝛid. Id.		ix	John i.	x	v
xiiii	d	Idus.		xxiii.	ii	xxiiii	ii. Thes. i.
xv	e	xvii kl.	Apꝛilis.	Iudge. i.	iii	Iudg. ii.	ii
xvi	f	xvi kl.		iii	iiii	iiii	iii
xvii	g	xv kl.	Edward.	v	v	vi	i. Tim. i.
xviii	A	xiiii kl.		vii	vi	viii	ii. iii
xix	b	xiii kl.		ix	vii	x	iiii
xx	c	xii kl.	Benedict.	xi	viii	xii	v
xxi	d	xi kl.		xiii	ix	xiii	vi
xxii	e	x kl.		xv	x	xvi	ii. Tim. i.
xxiii	f	ix kl.		xvii	xi	xvii	ii
xxiiii	g	viii kl.	In R. Ia. fast An. of Mar.	Eccle. ii.	xii	Eccl. iii.	iii
xxv	A	vii kl.		Iudg. xix.	xiii	Iudg. xx.	iiii
xxvi	b	vi kl.		xxi	xiiii	Ruth i.	Titus i.
xxvii	c	v kl.		Ruth. ii.	xv	iii	ii. iii
xxviii	d	iiii kl.		iiii	xvi	i. Sam. i.	Phile. i.
xxix	e	iii kl.		i. Sam. ii.	xvii	iii	Heb. i.
xxx	f	Pꝛid. kl.		viii	xviiii	v	ii

¶ April hath xxx. dayes.

						Sun riseth 5.mi.15 falleth 6.mi.45	Morning prayer. ii. Lesson	Euening prayer. ii. Lesson
i	g	iiii	No.		i.Kin.vi.	John xix.	i.King.vii	Peb.iii.
ii	A	iii	No.	Richard.	viii	xx	ix	iiii
iii	b	Prid.	No.	Ambrol.	x	xxi	xi	v
iv	c				xii	Acts.i.	xiii	vi
v	d				xiiii	ii	xv	vii
vi	e	viii	Id.		xvi	iii	xvii	viii
vii	f	vii	Id.		xviii	iiii	xix	ix
viii	g	vi	Id.		xx	v	xxi	x
ix	A	v	Id.		xxii	vi	xxiii	xi
x	b	iiii	Id.		xxiiii	vii	xxv	xii
xi	c	iii	Id.		xxvi	viii	xxvii	xiii
xii	d	Prid.	Id.		xxviii	ix	xxix	James.i.
xiii	e				xxx	x	xxxi	ii
xiiii	f	xviii	kl.	Mai.	ii.Kin.i.	xi	ii.king.ii.	iii
xv	g	xvii	kl.		iii	xii	iiii	iiii
xvi	A	xvi	kl.		v	xiii	vi	v
xvii	b	xv	kl.		vii	xiiii	viii	i.Pet.i.
xviii	c	xiiii	kl.		ix	xv	x	ii
xix	d	xiii	kl.	Alpheg.	xi	xvi	xii	iii
xx	e	xii	kl.		xiii	xvii	xiiii	iiii
xxi	f	xi	kl.		xv	xviii	xvi	v
xxii	g	x	kl.		xvii	xix	xviii	ii.Pet.i.
xxiii	A	ix	kl.	S.George.	xix	xx	xx	ii
xxiiii	b	viii	kl.		xxi	xxi	xxii	iii
xxv	c	vii	kl.		Ecclus.4.	xxii	Eccle.5.	i.John i.
xxvi	d	vi	kl.		ii.kin.xxiii	xxiii	2.kin 24.	ii
xxvii	e	v	kl.		ii.kin.i.	xxiiii	3.kin.2.	iii
xxviii	f	iiii	kl.		iii	xxv	iiii	iiii
xxix	g	iii	kl.		v	xxvi	vi	v
xxx	A	Prid.	kl.		vii	xxvii	viii	ii.iii.John.

¶ May hath xxxj dayes.

		riseth	4.mi.36.		Morning prayer.	iii. Lesson.	Euening prayer.	iii. Lesson
		falleth	7.mi.24.					
i	b				Eccles.7.	Acts vii.	Eccl. ix.	Jude.
ii	c	vi	No.		3.Kin.9.	xxviii	3.Kin.x.	Rom.i.
iii	d	v	No.	Inuent. of	xi	Matth.1	xii	ii
iiii	e	iiii	No.	the Crosse.	xiii	ii	xiiii	iii
v	f	iii	No.		xv	iii	xvi	iiii
vi	g	Pxid.	No.	John Poyt.	xvii	iiii	xviii	v
vii					xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		4.King.i.	vii	4.Kin.2.	viii
x	d	vi	Id.		iii	viii	iiii	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iiii	Id.		vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiiii		Pxid.	Id.		xi	xii	xii	xiii
xv	b				xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Junii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.		xvii	xv	xviii	xvi
xviii	e	xv	kl.		xix	xvi	xx	i.Coy.i.
xix	f	xiiii	kl.	Dunstan.	xxi	xvii	xxii	ii
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii
xxi		xii	kl.		xxv	xix	i.Esd.i.ii	iiii
xxii	b	xi	kl.		i.Esd.3.	xx	iii	v
xxiii	c	x	kl.		v	xxi	vi	vi
xxiiii	d	ix	kl.		vii	xxii	ix	vii
xxv	e	viii	kl.		ii,Esd.i.	xxiii	ii.Esd.ii	viii
xxvi	f	vii	kl.	Augustin.	iiii	xxiiii	v	ix
xxvii	g	vi	kl.		vi	xxv	viii	x
xxviii		v	kl.		ix	xxvi	x	xi
xxix	b	iiii	kl.		xiii	xxvii	Oest.i.	xii
xxx	c	iii	kl.		Oest.2.	xxviii	iii	xiii
xxxi	d	Pxid.	kl.		iiii	Mark, i.	v	xiiii

¶ Iune hath xxx. dayes.

Sun { riseth / falleth } houre { 3.mi.34 / 8.mi.26 }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson
i	e	Kalend.			Heb. vi.	Marke ii.	Heb. vii.	i. Cor. 15.
ii	f	iiii	No.		viii	iii	ix.	xvi
iii	g	iii	No.	Nichomede.	Job i.	iiii	Job ii.	ii. Cor. i.
iiii	a	Prid.	No.		iii	v	iiii	ii.
v	b	Nonas.		Bonifface	v	vi	vi	iii
vi	c	viii	Id.		vii	vii	viii	iiii
vii	d	vii	Id.		ix	viii	x	v
viii	e	vi	Id.		xi	ix	xii	vi
ix	f	v	Id.		xiii	x	xiiii	vii
x	g	iiii	Id.		xv	xi	xvi	viii
xi	a	iii	Id.	Barnab. Ap.	Eccle. x.	Acts 14.	Eccl. 12.	Acts. 15.
xii	b	Prid.	Id.	Solstit. in Canc.	Job 37.	Mar. xii.	Job. xix.	ii. Cor. ix.
xiii	c	Idus.		Solstit. esti.	xx (18.	xiii	xxi	x
xiiii	d	xviii	kl.	Iulii	xxii	xiiii	xxiii	xi
xv	e	xvii	kl.		xxiiii. xxv.	xv	26. 27.	xii
xvi	f	xvi	kl.		xxviii	xvi	xxix	xiii
xvii	g	xv	kl.		xxx	Luke 1.	xxxi	Galat. i.
xviii	a	xiiii	kl.		xxxii	ii	xxxiii	ii
xix	b	xiii	kl.	Nat. K. Iam.	xxxiii	iii	xxxv	iii
xx	c	xii	kl.	Edward.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi	kl.		xxxviii	v	xxxix	v
xxii	e	x	kl.		xl	vi	xli	vi
xxiii	f	ix	kl.	Fast.	xlii	vii	Prou. i.	Ephes. i.
xxiiii	g	viii	kl.	John Bap.	Mala. iii.	Mat. iii.	Mala. 3.	Mat. 14.
xxv	a	vii	kl.		Prou. ii.	Luke viii	Prou. iii.	Ephes. ii.
xxvi	b	vi	kl.		iiii	ix	v	iii
xxvii	c	v	kl.		vi	x	vii	iiii
xxviii	d	iiii	kl.	Fast.	viii	xi.	ix	v
xxix	e	iii	kl.	S. Pet. Apo	Eccle. xv.	Acts. iii.	Eccl. xix	Acts iiii.
xxx	f	Prid.	kl.		Prou. x.	Luke xii	Prou. xi.	Ephe. vi.

¶ Iuly hath xxxj. dayes.

Sun { riseth / falleth } noure { 7.mi.34 / 4.mi.26 }

Pſalmes	Morning prayer. i. Leſſon	Morning prayer. ii. Leſſon	Euening prayer. i. Leſſon	Euening prayer. ii. Leſſon.
i g Kalend.	Uilit. ot Ma.	Prou. xii.	Luke xiii.	Prou. xiii.	Phil. i.
ii A vi No.		xiiii	xiiii	xv	ii
iii b v No.	Martin.	xvi	xv	xvii	iii
iiii c iiii No.		xviii	xvi	xix	iiii
v d iii No.		xx.	xvii	xxi	Colos. i.
vi e Prid No.	Dog dayes	xxii	xviii	xxiii	ii
vii f Nonas.	begin.	xxiiii	xix	xxv	iii
viii g viii Id.		xxvi	xx	xxvii	iiii
ix A vii Id.		xxviii	xxi	xxix	i. Thes. i.
x b vi Id.		xxxi	xxii	Eccles. i.	ii
xi c v Id.		Eccles. ii.	xxiii	iii	iii
xii d iiii Id.	Sol in Leo.	iiii	xxiiii	v	iiii
xiii e iii Id.		vi	John i.	vii	v
xiiii f Prid. Id.		viii	ii	ix	ii. Thes. i.
xv g Idus.	Swithun.	x	iii	xi	ii
xvi A xvii kl.	Auguſt.	xii	iiii	Jere. i.	iii
xvii b xvi kl.		Jerem. ii.	v	iii	i. Tim. i.
xviii c xv kl.		iiii	vi	v	ii. iii
xix d xiiii kl.		vi	vii.	vii	iiii
xx e xiii kl.	Margaret.	viii	viii	ix	v
xxi f xii kl.		x	ix	xi	vi
xxii g xi kl.	Magdalen.	xii	x	xiii	ii. Tim. i.
xxiii A x kl.		xiiii	xi	xv	ii
xxiiii b ix kl.	Fair.	xvi.	xii	xvii	iii
xxv c viii kl.	James Apo.	Eccle. xxi	xiii	Eccl. 29.	iii
xxvi d vii kl.	Anne.	Jere. viii.	xiiii	Jere. xix	Titus i.
xxvii e vi kl.		xx	xv	xxi.	ii. iii
xxviii f v kl.		xxii	xvi	xxiii	Philem. ii.
xxix g iiii kl.		xxiiii	xvii	xxv	Heb. i.
xxx A iii kl.		xxvi	xviii	xxvii	ii
xxxi b Prid. kl.		xxviii	xix	xxix	iii

¶ August hath xxxj dayes.

riseth 4.mi. 34
falleth 7.mi. 26

					Morning prayer. ii. Lesson.	Euening prayer, ii. Lesson.	
i	c		Lammas.	Iere.xxx.	Iohn xx.	Iere.xxxi.	Ebr. iiii.
ii	d	iiii No.		xxxii	xxi	xxxiii	v
iii	e	iii No.		xxxiiii	Act.i.	xxxv	vi
iiii	f	Prid. No.		xxxvi	ii	xxxvii	vii
v	g			xxxviii	iii	xxxix	viii
vi	A	viii Id.	Transfigur.	xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.	xlii	v	xliii	x
viii	c	vi Id.		xliiii	vi	xlv. xlvi.	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	James i.
xii	g	Prid. Id.		Lamen.i.	x	Lamen.ii.	ii
xiii	A			iii	xi	iiii	iii
xiiii	b	xix kl.	Septembris	v	xii	Ezech.ii.	iiii
xv	c	xviii kl.		Ezek.iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiiii	viii	i.Pet.i.
xvii	e	xvi kl.		xiiii	xv	xviii	ii
xviii	f	xv kl.		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii kl.		Dan.i.	xvii	Dan.ii.	iiii
xx	A	xiii kl.		iii	xviii	viii	v
xxi	b	xii kl.		v	xix	vi	ii.Pet.i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Fast.	ix	xxi	x	iii
xxiiii	e	ix kl.		Eccl.xxv.	xxii	Eccle. 29.	i. Iohn .i
xxv	f	viii kl.		Dan.xi.	xxiii	Dan.xii.	ii
xxvi	g	vii kl.		xiii	xxiiii	xiiii	iii
xxvii	A	vi kl.		Hose.i.	xxv	Hose.2.3.	iiii
xxviii	b	v kl.	Augustin.	iiii	xxvi	v. vi.	v
xxix	c	iiii kl.	Behead of	vii	xxvii	viii	2.3.Iohn
xxx	d	iii kl.	Iohn.	ix	xxviii	x	Iude.i.
xxx	e	Prid. kl.		xi	Matth.i.	xii	Rom.i.

Note, that the 13. of Daniel, touching the History of Susanna, is to be read vntill these words: *And King Astyages, &c.*

¶ September hath xxx. dayes.

				riseth / falleth	5.mi.36 / 6.mi.24	Morning prayer. ii. Lesson	Euening prayer. ii. Lesson.
i	f		Giles.	Hose xiii.	Mat. ii.	Hose. xiiii.	Rom. ii.
ii	g	iiii No.		Joel i.	iii	Joel ii.	iii
iii		iii No.		iii	iiii	Amos i.	iiii
iiii	b	Pyd. No.		Amos ii.	v	iii	v
v	c		Dog dayes	iiii	vi	v	vi
vi	d	viii Id.	end.	vi	vii	vii	vii
vii	e	vii Id.	Enurc. bish.	viii	viii	ix	viii
viii	f	vi Id.	Nat. of Ma.	Ab. di. i	ix	Jonas i.	ix
ix	g	v Id.		Jon. ii. iii.	x	iiii	x
x		iiii Id.		Miche. i	xi	Mich. ii.	xi
xi	b	iii Id.		iii	xii	iiii	xii
xii	c	Pyd. Id.		v	xiii	vi	xiii
xiii	d			vii	xiiii	Naum. i.	xiiii
xiiii	e	xviii kl.	Holy Crosse.	Naum. ii.	xv	iii	xv
xv	f	xvii. kl.	Aequinoct.	Abac. i.	xvi	Abak. ii.	xvi
xvi	g	xvi kl.	Autumnale	iii	xvii	Zeph. i.	i. Cor. i.
xvii		xv kl.	Lambert.	Soph. ii.	xviii	iii	ii
xviii	b	xiiii kl.		Agge. i.	xix	Agge. ii.	iii
xix	c	xiii kl.		Zach. i.	xx	Zach. 2, 3.	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.		Eccle. 35	xxii	Eccle. 38.	vi
xxii	f	x kl.		Zach. 7.	xxiii	Zach. viii.	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii		viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cyprian.	Mal. i.	xxvii	Mala. ii.	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Tob. i.	Mark. i.	Tob. ii.	xiii
xxix	f	iii kl.		Eccle. 39	ii	Eccl. 44.	xiiii
xxx	g	Pyd. kl.	Jerome.	Tob. iii.	iiii	Tob. iiii.	xv

¶ October hath xxxj dayes.

Sun { riseth / falleth } houre { 4.mi. 35 / 7.mi. 25 }

Psalmes.						Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	A	Ka.	nd.	Remige.	☽	Mark.iiii	Tob.v		i.Cor. 16.
ii	b	vi	No.		vii	v	viii		ii.Cor.i.
iii	c	v	No.		ix	vi	x		ii
iiii	d	iiii	No.		xi	vii	xii		iii
v	e	iii	No.		xiii	viii	xiiii		iiii
vi	f	Prid.	No.		Iudith.i.	ix	Iudith.ii.		v
vii	g	Nonas.		Faith.	iii	x	iiii		vi
viii	A	viii.	Id.		v	xi	vi		vii
ix	b	vii.	Id.	Dennis.	vii	xii	viii		viii
x	c	vi.	Id.		ix	xiii	x		ix
xi	d	v.	Id.		xi	xiiii	xii		x
xii	e	iiii.	Id.		xiii	xv	xiiii		xi
xiii	f	iii.	Id.	Sol in Scor.	xv.	xvi	xvi		xii
xiiii	g	Prid.	Id.	Edward.	Wisd.i.	Luk.di.i.	Wisd.ii.		xiii
xv	A	Idus			iii	di.i.	iiii		Galat.i.
xvi	b	xvii	kl.	Nouemb.	v	ii	vi		ii
xvii	c	xvi	kl.	Etheldred.	vii	iii	viii		iii
xviii	d	xv	kl.	Luke Euan.	Eccl.ii.	iiii	Iob i.		iiii
xix	e	xiiii	kl.		Wisd.ix.	v	Wisd.x.		v
xx	f	xiii	kl.		xi	vi	xii		vi
xxi	g	xii	kl.		xiii	vii	xiiii		Ephes.i.
xxii	A	xi	kl.		xv	viii	xvi		ii
xxiii	b	x	kl.		xvii	ix	xvii		iii
xxiiii	c	ix	kl.		xix	x	Eccl.i.		iiii
xxv	d	viii	kl.	Crispine.	Eccl.ii.	xi	iii		v
xxvi	e	vii	kl.		iiii	xii	v		vi
xxvii	f	vi	kl.	Fast.	vi	xiii	vii		Phil.i.
xxviii	g	v	kl.		Iob 24.25	xiiii	Iob 42.		ii
xxix	A	iiii	kl.		Eccl.viii	xv	Eccl.ix.		iii
xxx	b	iii	kl.		x	xvi	xi		iiii
xxxi	c	Prid.	kl.	Fast.	xii	xvii	xiii		Colos.i.

¶ Note that the 6. of Exodus is to be read the first of October at Morning Prayer, vnto these words, *These be the heads, &c.*

¶ Nouember hath xxx. dayes,

Sun { riseth / falleth } houre { 8.mi.48 / 3.mi.12 }

Psalmes				Morning prayer. i.Lesson	ii.Lesson	Euening prayer. i.Lesson	ii.Lesson
i	d	Kalend.	All Saints.	Wisd. iii.	Heb.xi.xii.	Wisd.v.	Apoc.19
ii	e	iiii No.		Ecclu. 14	Luk.xviii	Eccl.xv.	Colos.ii.
iii	f	iii No.		xvi	xix	xvii	iii
iiii	g	Pꝛid.No.		xviii	xx	xix	iiii
v	A	Nonas.	Papists con.	xx	xxi	xxi	i.Thes.i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.		xxiiii	xxiii	xxv	iii
viii	d	vi Id.		xxvii	xxiiii	xxviii	iiii
ix	e	v Id.		xxix	John.i.	xxx	v
x	f	iiii Id.		xxxi	ii	xxxii	i.Thes.i.
xi	g	iii Id.	S.Martin.	xxxiii	iii	xxxiiii	ii
xii	A	Pꝛid. Id.	Sol in Sagit.	xxxv	iiii	xxxvi	iii
xiii	b		Bꝛice.	xxxvii	v	xxxviii	i.Tim.i.
xiiii	c	xviii kl.	Decembꝛis.	xxxix	vi	xl	ii.iii.
xv	d	xvii kl.	Hachut.	xli	vii	xlii	iiii
xvi	e	xvi kl.		xliii	viii	xliiii	v
xvii	f	xv kl.	Hugh bish.	xlv	ix	xlvi	vi
xviii	g	xiiii kl.		xlvii	x	xlviii	ii.Tim.i.
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Edmũd kin.	li	xii	Baruc.i.	iii
xxi	c	xi kl.		Baruc.ii.	xiii	iii	iiii
xxii	d	x kl.	Cicilie.	iiii	xiiii	v	Titus i.
xxiii	e	ix kl.	Clement.	vi	xv	Isa.i.	ii.iii.
xxiiii	f	viii kl.		Isai.ii.	xvi	iii	Phile. i.
xxv	g	vii kl.	Katherin.	iiii	xvii	v	Hebꝛ. i.
xxvi	A	vi kl.		vi	xviii	vii	ii
xxvii	b	v kl.		viii	xix	ix	iii
xxviii	c	iiii kl.		x	xx	xi	iiii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	Pꝛid. kl.	Andrew Ap.	Pꝛou. xx.	Actes i.	Pꝛou. xxi	vi

¶ Note that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xxv. Chapter.

¶ Note that the xxvi. Chap. of Ecclesiasticus is to be read vnto these words, After this he told, &c.

¶ December hath xxxj dayes.

					Morning prayer.		Euening prayer.		
		riseth	8.mi.12		ii. Lesson.		ii. Lesson.		
		falleth	3.mi.48						
i	f				Dia. viii.	Acts ii.	Esai 15.	Heb. viii.	
ii	g	iiii	No.		xvi	iii	xvii	viii	
iii		iii	No.		xviii	iiii	xix	ix	
iiii	b	Pxid	No.		xx. xxi.	v	xxii	x	
v	c				xxiii	vi	xxiiii	xi	
vi	d	viii	Id.	Nicho. bish.	xxv	vi. vii.	xxvi	xii	
vii	e	vii	Id.		xxvii	vi. vii.	xxvuii	xiii	
viii	f	vi	Id.	Con. of Wa.	xxix.	viii	xxx	James i.	
ix	g	v	Id.		xxxi	ix	xxxii	ii	
x		iiii	Id.		xxxiii	x	xxxiii	iii	
xi	b	iii	Id.		xxxv	xi	xxxvi	iiii	
xii	c	Pxid.	Id.		xxxvii	xii	xxxviii	v	
xiii	d			Lucie.	xxxix.	xiii	xl	i. Pet. i.	
xiiii	e	xix.	kl.	Januarii.	xli	xiiii	xlii.	ii	
xv	f	xviii.	kl.		xliii	xv	xliiii	iii	
xvi	g	xvii	kl.	O sapientia.	xlv	xvi	xlvi	iiii	
xvii		xvi	kl.		xlvii.	xvii	xlviii.	v	
xviii	v	xv	kl.		xlix.	xviii	l	ii. Pet. i.	
xix	c	xiiii	kl.		li	xix	lii	ii	
xx	d	xiii	kl.	Fast.	liii	xx	liiii	iii	
xxi	e	xii	kl.		Pxo. 23.	xxi	Pxo. 24.	i. John i.	
xxii	f	xi	kl.		Esa. vi.	xxii	Esai. lvi.	ii	
xxiii	g	x	kl.		lvii	xxiii	lviii	iii	
xxiiii		ix	kl.	Fast.	lix	xxiiii	lx	iiii	
xxv	b	viii	kl.		Esai. ix.	Luke 2.	Esai. 7.	Titus 3.	
xxvi	c	vii	kl.		Pxou. 28.	Acts 6. 7.	Eccle. 4.	Acts. 7.	
xxvii	d	vi	kl.		Eccle. v.	Reuel. 1.	Eccls. 6.	Reue. 22.	
xxviii	e	v	kl.		Jere. 31.	Acts 25.	Mal. i.	i. John v.	
xxix	f	iiii	kl.		Esai lxi	xxvi	Esai. lxii.	ii. John	
xxx	g	iii	kl.		lxiii	xxvii	lxiii.	iii. John.	
xxxi		Pxid.	kl.	Sylust. bish.	lxv.	xxviii	xlvi.	Jude.	

¶ These to be obserued for holy

dayes, and none other.

TRINITY COLLEGE LIBRARY CAMBRIDGE

THat is to say, All Sundayes in the yeere. The dayes of the feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphanie. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. Iames the Apostle. Of S. Bartholomew Apostle. Of S. Matthew Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

¶ A rule to know when the Terme

beginneth and endeth.

EIght daies before any Terme be, the Exchequer openeth for certaintie, except Trinity Terme, which is open but foure dayes before.

¶ Hilary Terme beginneth the xxiii. day of Ianuary, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of February.

¶ Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the Wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it be not Sunday, and endeth the xxviii. of Nouember.

¶ The

¶ The Preface.

THere was neuer any thing in the wit of man so well deuised, or so sure established, which in continuance of time hath not been corrupted: as (among other things) it may plainly appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof if a man would search out by the ancient fathers, hee shall finde that the same was not ordained but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once in the yere: intending thereby, that the Clergy, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlinesse themselues, and be more able to exhort others by wholesome doctrine, and to confute them, that were aduersaries to the trueth. And further, that the people, by daily hearing of holy Scripture read in the Church, should continually profit more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath been so altered, broken, and neglected, by planting in vncertaine Stories, Legends, Responds, Verses, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begunne, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy Scripture vsed. And moreouer, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath been read in Latine to the people, which they vnderstood not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not been edified thereby. And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now

of

of late time a few of them haue beene dayly ſayd, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifold changings of the ſeruice was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was found out.

Theſe inconueniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhall be done in order, without breaking one piece thereof from another. For this cauſe bee cut off Anthemes, Reſpondes, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt be ſome rules, therefore certaine rules are here ſet forth, which as they be few in number, ſo they bee plaine and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde Fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe heere are left out many things, whereof ſome bee vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeined nothing to bee read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plaineneſſe of the order, and for that the rules be few and eaſie. Furthermore, by this order, the Curates ſhall neede none other Bookes for their publique ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue beene.

And where heretofore there hath beene great diuerſitie in ſaying and ſinging in Churches within this Realme, ſome following Sariſburie vſe, ſome Hereford vſe, ſome the vſe of Bangor, ſome of Yorke, and ſome of Lincolne: now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke, whereas before by the reaſon of ſo often repetition, they could ſay

many things by heart: If those men will weigh their labour, with the profit and knowledge which daily they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set foorth, but doubts may rise in the vse and practising of the same: To appease all such diuersity, (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, doe, & execute the things conteined in this booke: The parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocesse bee in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written Preface, that all things shall bee read and sung in the Church in the English tongue, to the ende that the Congregation may bee thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priests and Deacons shall be bound to say daily the Morning and Euening prayer, either priuately or openly, except they bee let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or Chappel, being at home, and not being otherwise reasonably let, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before hee begin, that such as bee disposed, may come to heare Gods worde, and to pray with him.

The

¶ The table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yere (except certaine proper Feaſts) as the Rules following more plainely declare.

¶ The order how the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once euery Moneth, and becauſe that ſome Moneths bee longer then ſome other bee, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as cõcerning this purpoſe) iuſt thirtie dayes.

And becauſe Januarye and March haue one day aboue the ſayde number, and Februarye which is placed betweene them both, hath onely xxviii. dayes: Februarye ſhall borrow of either of the Moneths (of Iuanurye and March) one day: And ſo the Pſalter which ſhall be read in Februarye, muſt begin the laſt day of Januarye, and end the firſt day of March.

And whereas May, Julye, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayd Moneths, which were read the day before: So that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhall be read euery day, looke in the Kalender the number that is appoynted for the Pſalmes, and then finde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this Table following.

And heere is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (following the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

¶ A table for the order of the Pſalmes to be ſaid at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde v.	Inde iiii.
26	Inde v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

The

The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe old Teſtament is appointed for the firſt Leſſons at Morning and Euening Prayer, and ſhal be read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening Prayer, and ſhall be read ouer orderly euery yeere thriſe, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there yee ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening Prayer.

And heere is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable, then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeers of our Lord may be diuided into foure euen parts which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij day of February, ſhall bee read againe the day following, except it be Sunday, which hath proper Leſſons of the old Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how far ſhalbe read, there ſhall you read to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpell: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe, &c.) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

Proper Leſſons to be read for the firſt Leſſons, both at Morning and Euening Prayer, on the Sundayes throughout the yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt.	Eſai.	Eſai. ii.
ii	v	xviiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas.		
The firſt.	xxxv	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene. i.	Gene. ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

Proper Lessons.

Lent.	Mattens.	Euensong.
First sunday	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Easter day.	Exod.xii	
i.Lesson.		Exod.xiiii
ii.Lesson.	Rom.vi.	Acts ii

¶ Sundayes after Easter.

First sunday	Num.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii
Whitsunday.		Wisdome i.
First Lesson.	Deut.xvi	Acts.x ix. It
ii.Lesson.	Acts.x Then Peter opened his mouth, &c.	fortuned that while Apollo was at Corinth, &c. (vnto) After these things.
¶ Trinitie Sunday.	Gene.xviii.	
i.Lesson.	Mat.iii.	Josuah.i.
ii.Lesson.		

	¶ Mattens.	¶ Euensong.
First.	Josuah r.	Josuah xriii.
ii	Judg.iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii	xix
x	xxi	xxii
xi	iiii.King.v.	iiii.Kin.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel vi.
xx	Joel.ii.	Miche. vi.
xxi	Abacuc ii.	Prouerb.i.
xxii	Prouerb.ii.	Prouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Proper

¶ Proper Lessons for holy dayes.

	¶ Mattens.	¶ Euensong.
S. Andrew.	Proverb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii	xxiiii
Natiuitie of Christ.	Esay. ix.	
i. Lesson.		Esay. vii. God spake once againe to &c.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnes and loue, &c.
S. Steuen.	Prou. xxviii.	
i. Lesson.	Acts vi. & vii.	
ii. Lesson.	Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Eccles. iiii. Acts vii. And when xl yeres were expired, there appeared vnto Moses, &c. (vnto)
S. John.	Eccles. v.	Steuen full
i. Lesson.	Apocry. i.	of the holy
ii. Lesson.		Ghost, &c.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Eccles. vi. Apoc. xxii. Wisedome. i.
Circumcisiō.		
i. Lesson.	Genesis. xvii.	Deu. x. (vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos. ii.

	Mattens.	Euensong.
Epiphanie.		
i. Lesson.	Esay xl.	Esay xlix.
ii. Lesson.	Luk iij. (vnto) So ỹ he was supposed to be the sonne of Joseph.	Joh. ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisdome
ii. Lesson.	Acts xvii (vnto) They heard him.	Acts. xxvi.
Purification of the Virgin Mary.	Wisdome ix.	Wisdome xii.
S. Matthias	Wisdome xix.	Eccle. i.
Annũciation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee xiii.	Osee. xiiii.
Thursday afore Easter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Esay liii.
Easter Euen.	Zacha. ix.	Exod. xiii.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matt. xxviii.	Acts. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cor. xv.

	Mattens.	Euensong.
S. Marke.	Eccle. iiii.	Eccles. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascention day	Deut. x.	iiii. King. ii.
Munday in Whitson-weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men, &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun-weeke.	i. King. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Acts. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiii.	Matth. xiiii. (vnto) When Jesus heard.
S. Peter.		
i. Lesson.	Ecclu. xv.	Ecclu. xix.
ii. Lesson.	Acts iii.	Acts iiii.
S. James.	Ecclus. xxi.	Ecclus. xxii.
S. Bartholomew.	xxv.	xxix.

Proper Lessons.

	Mattens.	Euensong.
S. Matthew.	Ecclus. 35. xxxix.	Ecclus. 38. xliiii.
S. Michael.	Ecclus. li.	Job i.
S. Luke.		
Simon and Jude.	Job 24. 25.	xlii.
i. Lesson.	Wisdome 3.	Wisdome 5.
All Saints. i. Lesson.	(vnto) Blessed is rather the barren.	(vnto) His iealousie also.
ii. Lesson.	Hebr. i. vii. Saints by faith, (vnto) If ye indure chastening.	Apocal. 10. (vnto) And I saw an Angel stand.

¶ Proper Psalmes on certaine dayes.

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	Psal. lxxxix. Cx. Cxxxii
Easter day.	ii. vii. Cxi.	Cxiii. Cxiiii. Cxviii.
Ascension day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitsunday	xlv. xlvii.	Ciiii. Cxlv.

An

¶ An acte for the vniformitie of Common prayer, and Seruice in the Church, and Administration of the Sacraments.

WHere at the death of our late Souereigne Lord King Edward the first, there remained one vniforme order of Common Seruice and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeres of our said late Souereigne Lord King Edward the sixth, entituled, An Acte for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Souereigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the Truth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, & Ceremonies, contained or appointed in, or by the said Booke, shalbe voide and of none effect, from and after the Feast of the Natiuity of S. Iohn Baptist next comming. And that the said booke with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Estatute, shall stand, and be from and after the said Feast of the Natiuity of S. Iohn Baptist, in full force and effect, according to the tenour and effect of this Estatute: any thing in the foresaid Estatute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers in any Cathedral or parish Church, or other place within this Realme of England, Wales, & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuity of S. Iohn Baptist next comming, bee bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and forme as is mentioned in the sayd Booke, so authorized by Parliament, in the said fifth & first yeres of the Reigne of King Edward the first, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the forme of the Litanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the Communicants, & none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from and after the feast of the Natiuitie of S. Iohn Baptist next comming, refuse to vse the said Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euensong, Administration of the Sacraments, or other Open prayers, then is mentioned and set forth in the said Booke, (Open prayer in and throughout this

Act,

Act, is meant that praier which is for otherto come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called, The Seruice of the Church,) or shall Preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thyng therein contained, or of any part thereof, and shalbe thereof lawfully conuicted according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shal lose & forfeit to the Queenes Highnesse, her heires and successors, for his first offence the profit of all his Spirituall benefices or promotions, comming, or arising in one whole yere next after his conuiction: and also that the person so conuicted shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Mainprise. And if any such person once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offend, and be thereof, in forme aforesaid, lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yere, and also shall therefore be deprined ipso facto of all his Spirituall promotions. And that it shall be lawfull to all patrons or donours of all and singuler the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after hee shall be twise conuicted in forme aforesaid, shall offend against any of the premisses the third time, and shalbe thereof, in forme aforesaid, lawfully conuicted: that then the person so offending, and conuicted the third time, shalbe deprined ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, nor haue any Spirituall Promotion: that then the same person so offending, and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Baile or mainprise. And if any such person, not hauing any Spirituall promotion, after his first conuiction, shal eftsoones offend in any thing concerning the premisses, and shall, in forme aforesaid, be thereof lawfully conuicted: that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aforesaid, That if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therin contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open praier, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the said Booke, or that by any of the saide meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, Chappel or any other place, to sing or say Common and Open praier, or to minister the Sacraments, or any of them in such maner and forme as is mentioned in the said Booke: that then euery such person, being thereof lawfully conuicted in forme aforesaid, shall forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, & shall, in forme aforesaid, be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Soueraigne Lady, her heires and successours foure hundred markes. And if any person, after he, in forme aforesaid shall haue bene twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme aboue said, lawfully conuict: that then euery person so offending and conuict shall for his thirde offence forfeit to our Soueraigne Lady the Queene all his goods and catels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall be conuict in forme aforesaid, doe not pay the summe to bee payde by vertue of his conuiction, in such maner and forme as the same ought to be payed, within sixe weekes next after his conuiction: that then euery person, so conuict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any person or persons that for his second offence, concerning the premisses, shall be conuict in forme aforesaid, doe not pay the said summe to bee payde by vertue of his conuiction and this Estatute in such maner and forme as the same ought to be payed, within sixe weekes next after his said second conuiction: that then euery person so conuicted, and not so paying the same, shall for the same second offence, in the stead of the said summe suffer imprisonment during twelue moneths without baile or mainprise. And that from and after the said feast of the Na-

tiuitie

tiuitie of Saint John Baptiſt next comming, all and euery perſon and perſons, inhabiting within this Realme or any other the Queenes Maieſties dominions, ſhall diligently and faithfully hauing no lawfull or reaſonable excuſe to bee abſent, endeuour themſelues to reſort to their Parith Church or chappel accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhalbe vſed in ſuch time of let, vpon euery Sunday, and other dayes ordained and vſed to be kept as holy dayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, preachings, or other Seruice of God, there to be vſed and miniſtred, vpon paine of puniſhment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence to bee leuied by the Churchwardens of the Parith where ſuch offence ſhall be done, to the vſe of the poore of the ſame Parith, of the goods, landes, & tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, doth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall indeuour themſelues to the vttermoſt of their knowledges, that the due & true execution hereof may be had throughout their dioceſſe and charges, as they will anſwere before God, for ſuch euils and plagues wherewith Almighty God may iuſtly puniſh his people for neglecting his good and wholeſome Law. And for the authoritie in this behalfe, be it further enacted by the authority aforeſaid, That all and ſinguler the ſame Archbiſhops, Biſhops, and all other their officers exerciſing Eccleſiaſticall iuriſdiction, aſwell in place exempt as not exempt, within their Dioceſſe, ſhall haue full power & authoritie by this Act, to reforme, correct, and puniſh by cenſures of the Church, all and ſinguler perſons, which ſhall offend within any their Iuriſdictions or Dioceſſe, after the ſayd Feaſt of the Natiuitie of S. Iohn Baptiſt next comming, againſt this Act and Statute: any other Law, Statute, priuiledge, libertie, or prauiſion heretofore made, had, or ſuffered, to the contrary notwithſtanding.

And it is ordeined, and enacted by the authority aforeſaid, That all and euery Iuſtices of Oyer and Determiner, or Iuſtices of Aſſiſe, ſhall haue full power and authority in euery of their open and generall Seſſions, to enquire, heare, and determine all, and all maner of offences that ſhall bee committed or done contrary to any article contained in this preſent Acte, within the limits of the Commiſſion to them directed, and to make proceſſe for the execution of the ſame, as they may doe againſt any perſon being indicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforeſaid, That all and euery Archbiſhop and Biſhop, ſhall or may at all time and times, at his libertie and pleaſure, ioyne & aſſociate himſelfe, by vertue of this Act, to the ſaid Iuſtices of Oyer and Determiner, or to the ſaid Iuſtices of Aſſiſe, at euery of the ſaid open and generall Seſſions to be holden in any place within his Dioceſſe, for and to the inquiry, hearing and determining of the offences aforeſaid.

Prouided alſo, and be it enacted by the Authoritie aforeſaid, That the Bookes concerning the ſayd Seruice, ſhall at the coſts and charges of the Pariſhioners of euery Parith and Cathedrall Church, be attained and gotten before the ſaid feaſt of the Natiuitie of S. John Baptiſt next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſaide Bookes ſhall be attained and gotten before the ſaid feaſt of the Natiuitie of S. John Baptiſt, ſhall within three weeks next after the ſaid Bookes ſo attained and gotten, vſe the ſaid Seruice, and put the ſame in vſe according to this Act.

And be it further enacted by the authority afore ſaid, That no perſon or perſons ſhalbe at any time hereafter impeached, or otherwiſe moleſted, of, or for any the offences above mentioned, hereafter to be committed or done contrary to this Act, vnleſſe he or they ſo offending, be thereof indicted at the next generall Seſſions to bee holden before any ſuch Iuſtices of Oyer and Determiner, or Iuſtices of Aſſiſe, next after any offence committed or done contrary to the tenor of this Acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforeſaid, that all and ſinguler Lords of the Parliament, for the third offence aboue mentioned ſhalbe tried by their Peeres.

Prouided alſo, and be it ordeined and enacted by the authoritie aforeſaid, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of all and ſinguler cities, boroughs and townes corporate, within this Realme, Wales, and the marches of the ſame, to the which Iuſtices of Aſſiſe doe not commonly repaire, ſhall haue full power and authoritie, by vertue of this Act, to enquire, heare and determine the offences aboueſaid, and euery of them yeerely within fifteene dayes after the Feaſts of Eaſter and S. Michael the Archangel, in like maner and forme as Iuſtices of Aſſiſe, and Oyer and Determiner may doe.

Prouided

Prouided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singuler Archbishops and Bishops, and euery of their Chancellers, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie, by vertue of this Act, aswell to enquire in their visitation, synodes, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or depriuation, or other censures and processes in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and bee it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimoniall thereof vnder the said Ordinaries seale, shal not for the same offence eftsoones bee conuicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Prouided alwayes, and bee it enacted, that such ornaments of the Church, & of the Ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of king Edward the first, vntill other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorised vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misvsing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine & publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shal from henceforth vtterly be voyd, and of none effect.

¶ The

¶ The order where Morning and Euening prayer ſhall be vſed and ſayd.

THe Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhalbe otherwiſe determined by the Ordinary of the place, and the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authority of Parliament, in the ſecond yeere of the reigne of King Edward the ſixt, according to the Act of Parliament in that caſe made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then ſhall hee ſay that which is written after the ſayd Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Ezek. 18.

I doe know mine owne wickedneſſe, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes (O Lord) and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal. 51.

Ioel 2. Rent your hearts, and not your garments, and turne to the Lord your God, because hee is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercy and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appointed for vs.

Ier. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest wee should be consumed, and brought to nothing.

Mat. 3. Amend your liues, for the Kingdome of God is at hand.

Luke 15. I will goe to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn 1. If wee say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenesse of the same, by his infinite goodnesse and mercie. And although wee ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiefly so to doe, when we assemble and meete together, to render thankes for the great benefits that wee haue receiued at his hands, to set forth his most worthy prayse, to heare his most holy word, and to

aske

aske those things which bee requisite and necessary, aswell for the body as the soule. Wherefore I pray and beseech you, as many as bee here present, to accompany me with a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to bee said of the whole congregation after the Minister, kneeling.

ALmighty and most mercifull Father, We haue erred and strayed from thy wayes like lost sheepe, We haue followed too much the deuises and desires of our owne hearts, We haue offended against thy holy lawes, We haue left vndone those things which we ought to haue done, And wee haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord, And graunt, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which wee doe at this present, & that

the reſt of our life hereafter may bee pure and holy, ſo that at the laſt wee may come to his eternall ioy, through Ieſus Chriſt our Lord.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, &c.
As it was in the beginning, &c.

Prayſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and hee made it: and his hands prepared the dry land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and wee are the people

of

of his paſture, and the ſheepe of his hands.

To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

When your fathers tempted mee: prooued me, and ſaw my workes.

Fortie yeeres long was I grieued with this generation, and ſaid: It is a people that doe erre in their hearts, for they haue not known my wayes.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, &c. As it was in the &c.

¶ Then ſhall follow certaine Pſalmes in order, as they bee appoynted in a Table made for that purpoſe, except there be proper Pſalmes appoynted for that day. And at the end of euery Pſalme throughout the yeere, and likewiſe in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, ſhalbe repeated, **Glory be to the Father, &c. As it was in the &c.**

¶ Then ſhall be read two Leſſons diſtinctly with a lowd voyce that the people may heare. The firſt of the Old Teſtament, the ſecond of the New, like as they bee appointed in the Kalender, except there be proper Leſſons aſsigned for that day: The Miniſter that readeth the Leſſon, ſtanding and turning him ſo as he may be beſt heard of all ſuch as bee preſent. And before euery Leſſon, the Miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he ſhall ſay.

Here endeth ſuch a Chapter of ſuch a Booke.

¶ And to the end the people may the better heare in ſuch places where they doe ſing, there ſhall the Leſſons bee ſung in a plaine tune, after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpel. After the firſt Leſ-

ſon ſhall follow, Te Deum laudamus, in Engliſh, dayly throughout the whole yeere.

Te Deum laudamus.

WEe prayſe thee, O God: we knowledge thee to be the Lord.

All the earth doeth worſhip thee: the Father euerlaſting.

To thee all Angels crie alowd: the heauens, and all the powers therein.

To thee Cherubin, & Ceraphin: cõtinually doe cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen & earth are full of the Maieſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goody fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: prayſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maieſty.

Thine honourable, true: and onely Sonne.

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the euerlaſting Sonne: of the Father.

When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We beleeue that thou ſhalt come: to be our Judge.

We therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: we magnifie thee.

And we worship thy Name: euer world wout end.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let mee neuer bee confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: prayse him and magnifie him for euer.

O yee heauens, blesse yee the Lord: prayse him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: prayse himand magnifie him for euer.

O all yee powers of the Lord, blesse yee the Lord: prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O yee starres of heauen, blesse yee the Lord: prayse him and magnifie him for euer.

O yee showers and dew, blesse ye the Lord: prayse him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: prayse him and magnifie him for euer.

O yee fire and heate, blesse ye the Lord: prayse him and magnifie him for euer.

O yee Winter and Summer, blesse yee the Lord: prayse him and magnifie him for euer.

O yee dewes and frosts, blesse ye the Lord: prayse him and magnifie him for euer.

O yee frost and cold, blesse yee the Lord: prayse him

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O yee frost and cold, blesse yee the Lord: praise him

and magnifie him for euer.

O yee yce and snow, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee nights and dayes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee lightnings and cloudes, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O ye mountaines & hils, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye wels, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye whales & all that mooue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye

O yee holy and humble men of heart, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhall be vſed and ſayd Benedictus in Engliſh, as followeth.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath rayſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As hee ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That wee ſhould bee ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the othe which he ſware to our forefather Abraham: that he would giue vs.

That wee being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou Childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from on high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c. As it was in the &c.

Or

¶ Or this C. Pſalme. Iubilate Deo.

O Bee ioyfull in the Lord (all ye lands:) ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Bee yee ſure that the Lord he is God: it is hee that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with prayſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

¶ Then ſhall bee ſaid the Creede by the Miniſter, and the people ſtanding.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, hee deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almighty, from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſins, the reſurrection of the body, and the life euerlaſting. Amen.

¶ And after that, theſe prayers following, as well at Euening prayer, as at Morning prayer; all deuoutly kneeling, the Miniſter firſt pronouncing with a lovd voyce.

The Lord be with you.

Anſwere.

Answere.

And with thy Spirit.

The Minister.

¶ Let vs pray,

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people shall say the Lords prayer in English with a loud voyce.

OUr Father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And graunt vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

¶ Then ſhall follow three Collects. The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to liue well. And the two laſt Collects ſhall neuer alter, but dayly be ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Collect for peace.

O God which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome, defend vs thy humble ſeruants in all aſſaults of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day wee fall into no ſinne, neither runne into any kinde of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

An order for Euening prayer throughout the yeere.

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

Euening prayer.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Praiſe ye the Lord.

Then the Pſalmes in order as they be appoynted in the table for Pſalmes, except there be proper Pſalmes appoynted for that day. Then a Leſſon of the old Teſtament, as is appoynted likewiſe in the Kalender, except there bee proper Leſſons appointed for that day. After that, Magnificat in Engliſh, as followeth.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioiced in God my Sauiour. Magnificat. Luk.

For he hath regarded: the lowlineſſe of his handmayden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in ỹ imagination of their hearts.

He hath put downe the mighty from their ſeat: and hath eralted the humble and meeke.

Hee hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or

Or else this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten him selfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy & trueth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

Prayse the LORD vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils bee ioyfull together before the Lord: for hee is come to iudge the earth.

With righteousnesse shall hee iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the new Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luk. 2. 29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene thy saluation.

Which thou hast prepared: before ỹ face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Or

¶ Or elſe this Pſalme.

GOd bee mercifull vnto vs, and bleſſe vs: & ſhew vs the light of his countenance, and be mercifull vnto vs. Deus miſereatur. Pſal. 67.

That thy way may bee knowen vpon earth: thy ſauing health among all Nations.

Let the people prayſe thee, O God: let all the people prayſe thee.

O let the Nations reioyce and bee glad: for thou ſhalt iudge the folke righteouſly, and gouerne the Nations vpon earth.

Let the people praiſe thee, O God: let all the people prayſe thee.

Then ſhall the earth bring foorth her increaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall follow the Creede, with other prayers, as is before appointed, at Morning prayer after Benedictus, and with three Collects. Firſt of the day. The ſecond for peace. The third for ayde againſt all perils, as hereafter follow: which two laſt Collects ſhall be dayly ſayd at Euening prayer, without alteration.

¶ The ſecond Collect at Euening prayer.

O God, from whom all holy deſires, all good counſels, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy commandements, and alſo that by thee wee being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Sauiour. Amen.

¶ The

Quicunque vult.

The third Collect for ayde againſt all perils.

LIghten our darkeneſſe we beſeech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Ieſus Chriſt. Amen.

¶ In the feaſts of Chriſtmas, the Epiphany, Saint Matthie, Eaſter, the Aſcenſion, Penticoſt, S. Iohn Baptiſt, Saint Iames, Saint Bartholomew, S. Matthew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, ſhalbe ſung or ſayd immediatly after Benedictus, this confeſsion of our Chriſtian faith.

Quicunque vult.

WHoſoeuer wil be ſaued: before all things it is neceſſary that hee hold the Catholique faith.

Which faith except euery one do keepe holy and vndefiled, without doubt hee ſhall periſh euerlaſtingly.

And the Catholique faith is this: that we worſhip one God in Trinity, and Trinity in vnity.

Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Sonne: and another of the holy Ghoſt.

But the Godhead of the Father, of the Sonne, and of the holy Ghoſt, is all one: the glory equall, the maieſtie coeternall.

Such as the Father is, ſuch is the Sonne: and ſuch is the holy Ghoſt.

The Father vncreate, the Sonne vncreate: and the holy Ghoſt vncreate.

The Father incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we bee compelled by the Christian verity: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesayd: the vnity in

Trinity, and the Trinity in vnity is to be worshipped.

Hee therefore that will be saued: must thus thinke of the Trinity.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c. As it was in the &c.

Thus endeth the order of Morning and Euening prayer thorowout the whole yeere.

¶ Here followeth the Letanie, to be vsed vpon Sundayes, Wednesdayes and Fridayes, and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, & glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the

crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, frym enuy, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh & the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word, and Commandement.

Good Lord deliuer vs.

By the mystery of thy holy Incarnation, by thy holy Natiuity and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer vs.

By thine Agony and bloody Sweate, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Iames, our moſt gracious King and Gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Charles, Fredericke the Prince Electour Palatine, and the Lady Elizabeth his wife.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſell, and all the Nobility, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute Iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to rayſe vp them that fall, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in danger, neceſſity and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that bee deſolate and oppreſſed.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecutors, and ſlanderers, & to turne their hearts.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruites of the earth, ſo as in due time we may enioy them.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

VVe beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: wee beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs, graciously heare vs, that those euils, which the craft and subtilty of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may bee dispersed, that wee thy seruants, being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes, that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shall be world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercy lighten vpon vs.

Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euils, that we most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mighty, King of Kings, Lord of Lords, the onely ruler of Princes which doest from thy Throne behold all the dwellers vpon the earth, most heartily we beseech

thee with thy fauor to behold our most gracious Soueraigne Lord King James, & so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plentifully with heauenly gift, grant him in health and wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

A prayer for the Queene and Prince, and the King and Queenes children.

ALmighty God, which hast promised to bee a Father of thine elect, and of their seed, we humbly beseech thee to blesse our gracious Queene Anne, Prince Charles, Fredericke, the Prince Elector Palatine, and the Lady Elizabeth his wife: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

ALmighty and euerlasting God, which only worketh great maruailes, send downe vpon our Bishops, and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, & that they may truly please thee, powre vpon them the continuall dew of thy blessing. Grant this, O Lord, for the honor of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications

plications vnto thee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2. Corinthians 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

For raine if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ hast promised to all them that seek thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs, wee beseech thee, in this our necessity, such moderate raine and showers, that wee may receiue the fruits of the earth to our comfort, and thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of man diddest once drown all the world, except eight persons, & afterward of thy great mercy didst promise neuer to destroy it so againe: Wee humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts encrease, and fishes doe multiply: behold we beseech thee the afflictions of thy people, and grant that the scarsity and dearth (which wee doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truly repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, allwage their malice, and confound their deuices, that wee being armed with thy defence may bee preserued euermore from all perils to glorifie thee, which art the only giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickneſſe.

Almighty God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and tenne thousand, and yet remembring thy mercy, diddest saue the rest, haue pity vpon vs miserable sinners that now are visited with great sicknesse and mortality, that like as thou didst then command thine Angell to cease from punishing:

so

so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and property is euer to haue mercy, and to forgiue, receiue our humble petitions, and though wee bee tyed and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake our Mediatour and Aduocate. Amen.

¶ A Thankesgiuing for Raine.

O God our heauenly Father, who by thy glorious prouidence, doest cause the former and the latter Raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: wee giue thee humble thankes, that it hath pleased thee in our greatest necessity to send vs at the last a ioyfull Raine vpon thine Inheritance, and to refresh it when it was dry, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A Thankesgiuing for Faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate Raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather; Wee praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A

¶ A thankeſgiuing for plentie.

O Moſt mercifull Father, which of thy gracious goodneſſe, haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcity into cheapeneſſe and plenty: We giue thee humble thanks for this thy ſpeciall bounty, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for peace and victorie.

O Almighty GOD, which art a ſtrong Tower of defence vnto thy ſeruants, againſt the face of their enemies: wee yeeld thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith wee were compaſſed: wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a pray vnto them, beſeeching thee ſtill to continue ſuch thy mercies toward vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for deliuerance from the Plague.

O Lord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions, by thy late heauy and dreadfull viſitation, and now in the middeſt of Judgement remembring Mercie, haſt redeemed our ſoules from the iawes of death: Wee offer vnto thy Fatherly goodneſſe our ſelues, our ſoules and bodies, which thou haſt deliuered, to be a liuing

liuing sacrifice vnto thee, alwayes prayſing and magnifying thy mercies in the middeſt of the Congregation, thrꝛough Jeſus Chꝛiſt our Lorꝺ. Amen.

Or this.

WEe humbly acknowledge beforꝛe thee (O moſt mercifull Father) that all the puniſhments which are threatned in thy Law might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: Yet ſeeing it hath pleaſed thee of thy tender mercy, vpon our weake and vnworthy humiliation, to aſſwage the noyſome peſtilence, wherewith we lately haue beene ſorꝛe afflicted, and to reſtorꝛe the voyce of ioy and healthy into our dwellings: Wee offer vnto thy diuine Maieſty the Sacrifice of prayſe and thankeſgiuing, lauding and magnifying thy glorꝛious Name forꝛ ſuch thy preſeruation and prouidence ouer vs, thrꝛough Jeſus Chꝛiſt our LORD. Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in ỹ time of this mortall life (in the which thy Son Iesus Christ came to visit vs in great humility) that in the last day, when he shall come againe in his glorious maiesty, to iudge both the quicke and the dead, wee may rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13. 8. OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation neerer, then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drew nigh to Ierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into ỹ towne that lieth ouer against you, and anon yee shall finde an Asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lord hath neede of them: and straightway he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an Asse, and a colt, the foale of the Asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the Asse and the colt, and put on them their cloathes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the Name of the Lord, Hosanna in the Highest. And when hee was come to Hierusalem, all the city was mooued saying, Who is this? And the people sayd, This is Iesus the Prophet of Nazareth, a City of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the Tables of the money changers, and the seates of them Mat. 21. 1

that

that ſold doues, and ſayd vnto them, It is written, My houſe ſhalbe called the Houſe of prayer, but yee haue made it a denne of theeues.

¶ The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to bee written for our learning: Graunt vs that wee may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word, wee may embrace and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Ieſus Chriſt.

The Epiſtle.

Rom.15.4 WHatſoeuer things are written afore time, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, grant you to be like minded one to wards another, after the enſample of Chriſt Ieſus: that yee all agreeing together, may with one mouth prayſe GOD the Father of our Lord Ieſus Chriſt. Wherefore receiue yee one another, as Chriſt receiued vs, to the praiſe of GOD. And this I ſay, that Ieſus Chriſt was a Miniſter of the Circumciſion for the trueth of God, to confirme ỹ promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercy, as it is written, For this cauſe I wil praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce ye Gentiles with his people. And againe, Praiſe ỹ Lord all ye Gentiles, and laud him all ye Nations together. And againe Eſay ſaith, There ſhall be the roote of Ieſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the

Gentiles

Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope through the power of the holy Ghost.

The Gospel.

THere shall be signes in the Sunne, and in the Moone, and in the Starres, and in the earth the people shall bee at their wits end through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall mooue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote forth their buds, yee see and know of your owne selues, that Summer is then nigh at hand. So likewise yee also (when yee see these things come to passe) be sure that the kingdome of God is nigh. Verely I say vnto you, this generation shall not passe, till all bee fulfilled. Heauen and earth shall passe, but my worde shall not passe. Luke 21. 25.

¶ The third Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

LEt a man this wise esteeme of vs, euen as the ministers of Christ, and stewards of the secrets of GOD. Furthermore, it is required of the stewards, that a man bee found faithfull. 1. Cor. 4. 1

With

with me it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified, It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darknesse, & open the counsels of the hearts, and then shall euery man haue prayse of God.

The Gospel.

Mat. 11, 2. WHen Iohn, being in prison, heard the workes of Christ, hee sent two of his disciples, and sayd vnto him, Art thou he that shal come, or doe we looke for another? Iesus answered and sayd vnto them, Go and shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tidings of the Gospel, and happy is hee that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? or what went ye out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd rayse vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednesse) wee

bee

be ſore let and hindred, thy bountifull grace and mercie (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliuer vs: to whom with thee and the holy Ghoſt, be honor and glory, world without end.

The Epiſtle.

REioyce in the Lord alway, and againe I ſay, reioyce. Let your ſoftnes be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions bee manifeſt vnto God with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes through Chriſt Jeſu. Phil. 4. 4.

The Goſpel.

THis is the record of Johm, when the Jewes ſent Prieſts and Leuites from Hieruſalem, to aſke him, What art thou? And he confeſſed and denied not, and plainely ſaid, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias? And he ſayd, I am not. Art thou the Prophet? And hee anſwered, No. Then ſayd they vnto him, What art thou, that wee may giue an anſwere vnto them that ſent vs? What ſayeſt thou of thy ſelfe? He ſayd, I am the voyce of a Cryer in the wilderneſſe, Make ſtraight the way of the Lord, as ſaith the Prophet Eſay. And they which were ſent, were of the Phariſees, and they aſked him, and ſayd vnto him, Why baptizeſt thou then, if thou bee not Chriſt, nor Elias, neither that Prophet? Johm anſwered them, ſaying, I baptize with water, but there ſtandeth one among you whō ye know not: he it is, which though hee came after me, was before me, whoſe ſhooe latchet I am not worthy to vnlooſe. Theſe things were Iohn 1. 19.

done at Bethabara beond Jordan, where John did baptize.

¶ Chriſtmas day.

The Collect.

ALmighty God, which haſt giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liueth and reigneth with thee, &c.

The Epiſtle.

Heb. 1. 1. GOD in times paſt, diuerſly and many wayes ſpake vnto the Fathers by Prophets: but in theſe laſt dayes hee hath ſpoken to vs by his own Sonne, whom hee hath made Heire of all things, by whom alſo he made the worlds. Which Sonne being the brightneſſe of his glory, and the very image of his ſubſtance, ruling all things with the word of his power, hath by his owne perſon purged our ſinnes, and ſitteth on the right hand of the Maieſty on high, being ſo much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels ſayd he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and hee ſhall bee my Sonne. And againe, when hee bringeth in the firſt begotten Sonne into the world, hee ſaith, And let all the Angels of God worſhip him. And vnto the Angels hee ſaith, Hee maketh his Angels Spirits, and his miniſters a flame of fire. But vnto the Sonne hee ſaith, Thy ſeate (O God) ſhall be for euer and euer, the ſcepter of thy Kingdome is a right ſcepter; thou haſt loued righteouſneſſe, and hated

ted iniquity. Wherefore God, euen thy God, hath anointed thee with the Oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John, the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteneth euery man that commeth into the world. Hee was in the world, & the world was made by him, and the world knew him not. He came among his owne, & his owne receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the only begotten sonne of the Father, full of grace and truth. John 1. 1.

S. Stephens day.

The Collect.

GRant vs, O Lord to learne to loue our enemies, by the example of thy Martyr S. Stephen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuity, which shall be sayd continually vnto New yeeres day.

The Epistle.

Acts 7.55 AND Stephen being ful of the holy Ghost looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the Right hand of God, & sayd, Behold, I see the heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a lowde voyce, & stopped their eares, and ran vpon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a yong mans feet, whose name was Saul: & they stoned Stephen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cried with a lowd voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospell.

Matt. 23. 34. BEhold, I send vnto you Prophets, and wise men, and Scribes, & some of them ye shall kill and crucifie, & some of them yee shall scourge in your Synagogues, and persecute them from City to city, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verily I say vnto you, all these

things

thinges shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickins vnder her wings, and yee would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifs, through Iesus Christ our Lord. Amen.

The Epistle.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life. (And the life appeared, and wee haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue seen and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may bee full. And this is the tydings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknesse, we lye, and doe not the trueth. But and if wee 1.Ioh.1.

walke in light, euen as hee is in light, then haue wee fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyar, and his word is not in vs.

The Gospel.

Ioh. 21. 19

IEsus sayd vnto Peter, Follow thou me. Peter turned about, and saw the Disciple whom Iesus loued, following, (which also leaned on his breast at supper, and sayd, Lord, which is he that betrayeth thee?) When Peter therefore saw him, hee sayd to Iesus, Lord, what shal he here doe? Iesus said vnto him, If I wil haue him to tary til I come, what is that to thee? Folow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus sayd not vnto him, He shall not die: but, If I wil that he tary til I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should bee written euery one, I suppose the world could not containe the Bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose prayse this day the yong innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

Innocents day.

The Epiſtle.

I Looked, and loe, a Lambe ſtood on the mount Sion, and with him an hundred fortie and foure thouſand, hauing his Name, and his Fathers name written in their foreheads. And I heard a voice from heauen, as the ſound of many waters, and as the voyce of a great thunder. And I heard the voyce of Harpers, harping with their Harpes. And they ſung as it were a new ſong before the ſeat, and before the foure beaſts and the Elders, and no man could learne the Song, but the hundred fortie and foure thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are Virgins. Theſe follow the Lambe whitherſoeuer he goeth. Theſe were redeemed from men, being the firſt fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without ſpot before the Throne of God. Apoc. 14 1.

The Goſpel.

THe Angel of the Lord appeared to Ioſeph in a ſleepe, ſaying, Ariſe and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to paſſe that Herod will ſeeke the childe to deſtroy him. So when he awoke, he tooke the child and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt haue I called my Sonne. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of warre, and ſlew all the children that were in Bethlehem, and in all the coaſts (as many as were two yeeres old or vnder) Mat. 2, 13

according to the time, which he had diligently knowen out of the wisemen. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas hee sayd, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal.4.1. AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though hee bee Lord of all, but is vnder tutors and gouernors, vntill the time that the father hath appoynted. Euen so wee also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we thorow election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirit of his Sonne into your hearts, which cryeth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Matt. 1.1. THis is the Booke of the generation of Iesus Christ the Sonne of Dauid, the Sonne of Abraham: Abraham begate Isahac: Isahac begat Iacob: Iacob begat Iudas and his brethren: Iudas begat Phares and Zaram, of Thamar: Phares begat Estrom: Estrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon:

Salmon: Salmon begat Boos of Rabab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the King: Dauid the King begat Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Olias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caryed away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteene generations.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwell together) shee was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring

foorth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes. All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maide shall be with childe, and shall bring foorth a Sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till she had brought foorth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: graunt vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say, that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in Circumcision, or when hee was in the vncircumcision? not in time of Circumcision, but when he was yet vncircumcised. And hee receiued the signe of Circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not

not circumcised, that righteousnesse might bee imputed to them also, and that hee might bee the father of Circumcision, not vnto them only which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith: For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of the childe. And all they that heard it, wondered at those things which were tolde them of the shepheards. But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned praising and lauding God, for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should bee Circumcised, his Name was called Jesus, which was named of the Angel before hee was conceiued in the wombe. Luk. 2. 15

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall bee vsed the same Collect, Epistle & Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre, didſt manifeſt thy onely begotten Sonne to the Gentiles: mercifuly grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord. Amen.

The Epiſtle.

Ephe. 3. 1. FOr this cauſe I Paul am a priſoner of Jeſus Chriſt for you heathen, if ye haue heard of the miniſtration of the grace of God which is giuen me to youward. For by reuelation ſhewed he the myſtery vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderſtand my knowledge in the myſtery of Chriſt, which myſtery in times paſt was not opened vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be inheritors alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the meanes of the Goſpel, whereof I am made a miniſter, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto mee the leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles, the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſtery is, which from the beginning of the world hath beene hid in God, which made all things through Jeſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifold wiſedome of God, according to the eternall purpoſe which he wrought in Chriſt Jeſus our LORD, by whom we haue boldneſſe and entrance, with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospell.

WHen Jesus was borne in Bethlehem, Matt. 2.
a city in Jury, in the time of Herod the King: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes? For we haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the city of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should bee borne. And they sayd vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the princes of Juda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herod (when hee had priuily called the wise men, hee enquired of them diligently what time the Starre appeared. And he bad them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the childe: and when yee haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him, gifts, Gold, Frankincense and Myrre. And after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne countrey another way.

The

The first Sunday after the Epiphanie.

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people, which call vpon thee: and grant that they may both perceiue and know what things they ought to doe, and also haue grace & power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom.12.1 I Beseech you therefore, brethren, by the mercifulnesse of God, that yee make your bodies a quicke Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but bee yee changed in your shape, by the renewing of your minde, that yee may proue what thing that good and acceptable and perfect will of GOD is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but to iudge of himselfe, that hee bee gentle and sober, according as GOD hath dealt to euery man the measure of fayth. For as wee haue many members in one body, and all members haue not one office: So wee being many are one body in Christ, and euery man among our selues one anothers members.

The Gospell.

Luk.2.43. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And whē they had fulfilled the daies as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a daies iourney, and sought him among their kinsfolke and acquain-

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his vnderstanding & answers. And when they saw him, they maruelled. And his mother sayd vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he sayd vnto them, How happened it that ye sought me? wist ye not that I must goe about my fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmighty and Euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue ỳ gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him do it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnes. Rom. 12. 6.

fulnes. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Bee not slothfull in the busines which ye haue in hand. Be feruent in spirit, apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to harbour. Blesse them which persecute you. Blesse I say, and curse not. Bee merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

ohn 2.1. AND the third day was there a marriage in Cana a city of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine failed, the mother of Jesus said vnto them, They haue no wine. Jesus said vnto her, Womã, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there fire water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins apiece. Jesus sayd vnto them, Fill the water pots with water. And they filled them vp to the brim. And hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) hee called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men bee drunke, then that which is worse: but thou

hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleeued on him.

¶ The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting GOD, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy Right hand to helpe and defend vs, through Christ our Lord.

The Epistle

BEe not wise in your owne opinions. Recompence to no man euill for euil. Prouide afore hand things honest, not onely before God, but also in the sight of all men. If it bee possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Bee not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put foorth his hand, and touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man, but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Caper- Mat. 8. 1.

Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter, my ſeruant liueth at home ſicke of the paſſie, and is grieuouſly pained. And Jeſus ſaid, When I come vnto him, I wil heale him. The Centurion anſwered, and ſayd, Sir, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhall be healed. For I alſo my ſelfe am a man ſubiect to the authority of another, and haue Souldiers vnder me: and I ſay to this man, Goe, and he goeth, and to another man, Come, and he commeth: and to my ſeruant, Do this, and he doeth it. When Jeſus heard theſe words, hee marueiled, and ſayd vnto them that followed him, Verily I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac, and Jacob, in the kingdome of heauen: But the children of the kingdome ſhall be caſt out into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſayd vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto the. And his ſeruant was healed the ſelfe ſame houre.

¶ The iiij. Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailnes we cannot alway ſtand vpright: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe we may wel paſſe and ouercome through Chriſt our Lord.

The Epiſtle.

LEt euery ſoule ſubmit himſelfe vnto the authority of the higher power: for there is no power but of God. The powers that be, are Rom. 13.

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ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do well then, & so shalt thou be praised of the same: for he is the minister of GOD for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore ye must needes obey, not onely for feare of vengeance, but also because of conscience: and euen for this cause pay ye tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duty: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honor, to whom honor pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayd vnto them, why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds & the sea, and there followed a great calme. But the men maruayled, saying, What manner of man is this, that both winds and sea obey him? And when he was come to the other side, into the Countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cried out, saying, O Jesu, thou Sonne of God, what haue we to doe with thee? Mat. 8.23

Art thou come hither to torment vs before the time? And there was a good way off from them an herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herde of swine. And behold, the whole herd of swine was caryed headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the Citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole Citie came out to meete Jesus: and when they saw him, they besought him that he would depart out of their coasts.

¶ The v. Sunday after the Epiphany.

The Collect.

LORD, wee beseech thee to keepe thy Church and houshold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Coloss. 3. 12. PVt vpon you, as the elect of GOD, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that yee be thankefull. Let the word of Christ dwell in you plenteously with all wisedome. Teach and exhort your owne selues in Psalmes, and Hymnes, and spiritual songs, singing

ſinging with grace in your hearts to the Lord. And whatſoeuer ye doe in word or deed, do all in the Name of the Lord Ieſu, giuing thanks to God the Father, by him.

The Goſpel.

THe kingdome of heauen is like vnto a man which ſowed good ſeede in his fielde: but while men ſlept, his enemy came, and ſowed tares among the wheat, and went his way. But when the blade was ſprung vp, and had brought foorth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, and ſaid vnto him, Sir, diddeſt not thou ſowe good ſeede in thy fielde? from whence then hath it tares? He ſayd vnto them, The enuious man hath done this. The ſeruants ſaid vnto him, Wilt thou then that wee goe and weede them vp? But he ſayd, Nay, leſt while yee gather vp the tares, yee plucke vp alſo the wheate with them: let both grow together vntill the haruеſt, and in the time of haruеſt, I will ſay to the reapers, Gather yee firſt the tares, and binde them together in ſheaues to bee burnt, but gather the wheate into my barne. Matt. 13. 24.

¶ The ſixt Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

¶ The Sunday called Septuageſima.

The Collect.

O Lord, wee beſeech thee, fauourably to heare the prayers of thy people, that wee which are iuſtly puniſhed for our offences, may bee mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Ieſus Chriſt our Sauiour, who liueth and reigneth world without end. Amen.

The Sunday called Septuagesima.

The Epistle.

1.Cor.9. 24. PErceiue yee not, how that they which runne in a course, run all, but one receiueth the reward? So run, that ye may obtaine. Euery man that proueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but we to obtaine an euerlasting crowne. I therefore so run, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

The Gospel.

Mat.20.1. THe Kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his Vineyard. And hee went out about the third houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, I will giue you, and they went their way. Againe hee went out about the sixt and ninth houre, and did likewise. And about the eleuenth houre hee went out, and found other standing idle, and sayd vnto them, Why stand yee heere all the day idle? They sayd vnto him, Because no man hath hired vs. Hee saith vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard sayd vnto his steward, Call the labourers, & giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued

receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But hee anſwered vnto one of them, and ſayd, Friend, I doe thee no wrong: Didſt thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for mee to doe as mee lufteth with mine owne goods? Is thine eye euil becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhalbe laſt. For many be called, but few be choſen.

¶ The Sunday called Sexageſima.

The Collect.

LOrd God which ſeeſt that we put not our truſt in any thing that we doe, mercifully graunt, that by thy power we may be defended againſt all aduerſitie, through Ieſus Chriſt our Lord.

The Epiſtle.

YEe ſuffer fooles gladly, ſeeing your ſelues are wiſe. For yee ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bold (I ſpeake foolishly) I dare bee bold alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the Miniſters of Chriſt (I ſpeake as a foole) I am more. In labours 2. Cor. 11.19.

more aboundant, in stripes aboue measure, in prison more plenteously, in death often. Of the Iewes fiue times receiued I fortie stripes saue one. Thrise was I beaten with roddes. I was once stoned, I suffered thrice shipwracke. Night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne Nation, in ieopardies among the Heathen, in perils in the Citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold & nakednesse: Beside the things which outwardly happen vnto mee, I am cumbred dayly, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needes boast, I wil boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8.4: When much people were gathered together, and were come to him out of all Cities, hee spake by a similitude. The sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he sayd these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he sayd, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by

by parables, that when they ſee they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeede is the word of God. Thoſe that are beſide the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, leſt they ſhould beleeue, and bee ſaued. They on the ſtones, are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of tentation go away. And that which fell among thornes, are they which when they haue heard, goe foorth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord, which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Graunt this for thy onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

THough I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods 1. Cor. 13. 1.

goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie, but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a childe, I ſpake as a childe, I vnderſtood as a child, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall wee ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

Luke 18. 1. IEſus tooke vnto him the twelue, and ſaid vnto them, Behold, we goe vp to Hieruſalem, and all ſhall bee fulfilled that are written by the Prophets, of the Sonne of man. For hee ſhall bee deliuered vnto the Gentiles, and ſhal be mocked, and deſpitefully intreated, & ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day he ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Jericho, a certaine blinde man ſate by the hie way ſide, begging.

And

And when hee heard the people passe by, hee asked what it meant. And they sayd vnto him, that Iesus of Nazareth passed by. And hee cryed, saying, Iesu thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cryed so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood stil, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Iesus sayd vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue prayse vnto God.

¶ The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that bee penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, & acknowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

TUrne you vnto me with all your hearts, Ioel 2.12.
with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion,

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the Heathen bee Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matth. 6. 16. WHen ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through nor steale. For where your treasure is, there wil your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourtie dayes and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, wee may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The first Sunday in Lent.

The Epistle.

WE as helpers exhort you, that yee receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labors, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindnes, in the holy Ghost, in loue vnfeined, in the word of truth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honour, and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2 Cor. 6. 1

The Gospel.

THen Iesus was led away of the Spirit into the wildernes, to be tempted of the diuell. And when hee had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones bee made bread. But hee answered and said, It is written, Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Then the diuell taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the Sonne Math. 4. 1

of

of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus sayd vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the Kingdomes of the world, and the glory of them, and sayth vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then sayth Iesus vnto him, Auoyde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty GOD, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

1. Thes. 4. 1. WEe beseech you brethren, and exhort you by the LORD Iesus, that ye increase more and more, euen as yee haue receiued of vs how yee ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the wil of God, euen your holinesse: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holi-

nesse

neſſe and honour, and not in the luſt of concupiſcence as doe the heathen, which know not GOD: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before, and teſtified. For God hath not called vs to vncleannes, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel.

IEſus went thence, and departed into the coaſts of Tyre and Sydon: and behold, a woman of Canaan (which came out of the ſame coaſts) cried vnto him, ſaying, haue mercy on me, O Lord, thou Sonne of Dauid: my daughter is piteouſly vexed with a deuill. But hee anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after vs. But he anſwered and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhee and worſhipped him, ſaying, Lord helpe me. He anſwered and ſaid, It is not meete to take the childrens bread, and caſt it to dogs. She anſwered and ſayd, Truth Lord, for the dogs eat of the crumbes which fall from their maſters table. Then Jeſus anſwered and ſaid vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time. Matth. 15. 21.

¶ The iij. Sunday in Lent.

The Collect.

WE beſeech thee Almighty God, looke vpon the hearty deſire of thy humble ſeruants, and ſtretch forth thy right hand of thy Maieſtie, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord.

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of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus sayd vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the Kingdomes of the world, and the glory of them, and sayth vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then sayth Iesus vnto him, Auoyde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty GOD, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

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nesse and honour, and not in the lust of concupiscence as doe the heathen, which know not GOD: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before, and testified. For God hath not called vs to vncleannes, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, and departed into the coasts of Tyre and Sydon: and behold, a woman of Canaan (which came out of the same coasts) cried vnto him, saying, haue mercy on me, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But hee answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came shee and worshipped him, saying, Lord helpe me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. She answered and sayd, Truth Lord, for the dogs eat of the crumbes which fall from their masters table. Then Jesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Matth. 15. 21.

¶ The iij. Sunday in Lent.

The Collect.

WE beseech thee Almighty God, looke vpon the hearty desire of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Jesus Christ our Lord.

The

The third Sunday in Lent.

The Epistle.

Ephes. 5. 1 BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, & gaue himselfe for vs an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vncleannes, or couetousnes, let it not bee once named among you, as it becommeth Saints: or filthines, or foolish talking, or iesting which are not comely, but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of Images) hath any inheritance in the kingdome of Christ and of GOD. Let no man deceiue you with vaine wordes: for because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darknesse, but now are ye light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnesse, and righteousnesse, and truth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest; For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. 14. IEsus was casting out a deuill that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the Deuils. And other tempted him, and required

required of him a signe from heauen. But hee knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of GOD is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then hee commeth vpon him, and ouercommeth him, hte taketh from him all his harnesse wherein he trusteth, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking rest: and when he findeth none, hee saith, I will returne againe into my house whence I came out. And when hee commeth, hee findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voice, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But hee said, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRant we beseech thee Almighty GOD, that we which for our euill deeds are worthily punished,

by the comfort of thy grace may mercifully be releiued, through our Lord Jesus Christ.

The Epistle.

Gal. 4. 21. TEll mee (yee that desire to be vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bondmaide, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegory: For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in a Arabia, and bordereth vpon the City, which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate hath many moe children, then she which hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond woman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

Iohn 6. 1. IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias and a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Jesus

went

went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Iewes) was nigh: when Iesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip, Whence shall wee buy bread, that these may eate? This hee sayd to prooue him, for hee himselfe knew what he would doe. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) sayth vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus sayd, Make the people sit downe. There was much grasse in the place: So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when hee had giuen thankes, hee gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, hee said vnto his disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beseech thee Almighty GOD, mercifully to looke vpon thy people, that by thy great goodnesse they may bee gouerned and preserued euermore both in body & soule, through Iesus Christ our Lord.

The fift Sunday in Lent.

The Epistle.

Heb. 9. 11 CHrist beeing an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calues: but by his owne blood hee entred in once into the holy place, and found eternall redemption. For if the blood of Oxen, and of Goats, and the ashes of a young Cow, when it is sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall Spirit offered himselfe without spotte to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chaunced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh. 8. 46. WHich of you can rebuke mee of sinne? If I say the trueth, why doe ye not beleeue mee? Hee that is of God, heareth Gods words: ye therefore heare them not, because yee are not of God. Then answered the Iewes, and sayd vnto him, Say we not well, that thou art a Samaritane, and hast the deuil? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne prayse: there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then sayd the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets: and thou

sayest,

sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead, whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet yee haue not knowen him: but I know him. And if I say, I know him not, I shalbe a lyar like vnto you. But I know him, and keepe his saying. Your Father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant, that wee both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde bee in you, that was also in Christ Iesus, which when hee was in the shape of God, thought it no robbery to be equall with God: neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell Phil. 2. 5.

as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Iesus euery knee should bow, both of things in heauen, & things in earth, & things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the prayse of God the Father.

The Gospel.

Mat. 26. 1. AND it came to passe, when Iesus had finished all these sayings, hee said vnto his Disciples, Ye know that after two dayes shalbe Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a counsell, that they might take Iesus by subtiltie, and kill him. But they sayd, Not on the Holy day, lest there bee an vproze among the people. When Iesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster bore of precious oyntment, and powred it vpon his head as hee sate at the board. But when his Disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue beene well solde, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this oyntment on my body, shee did it to bury mee. Verily I say vnto you, Whereseuer this Gospel shalbe preached in all the world, there shall also this bee told that she hath done, for a memoriall of her. Then one of the twelue

(which

(which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, what will ye giue mee, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of Sweet bread, the disciples came to Iesus, saying to him, where wilt thou that wee prepare for thee to eat the Passeouer? And he said, Go into the Citie to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made readie the Passouer. When the Euen was come, he sate downe with the twelue: and as they did eate, hee said, Verily I say vnto you, that one of you shall betray mee. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? He answered and said, He that dippeth his hand with mee in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but woe vnto that man, by whom the Sonne of man is betrayed: it had beene good for that man if hee had not beene borne. Then Iudas which betrayed him, answered & said, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to his disciples, & said, Take, eate, this is my body. And hee tooke the cup and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my bloud (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vinetree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had said grace, they went out vnto

mount Oliuet. Then said Iesus vnto them, All yee shall bee offended because of mee this night: For it is written, I will smite the Shepheard, & the sheepe of the flock shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus said vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrise. Peter said vnto him, yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) & said vnto the disciples, Sit ye here, while I go and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, & began to waxe sorrowful and heauy. Then said Iesus vnto them, My soule is heauy, euen vnto the death: tary ye here, and watch with me. And hee went a little further, & fell flat on his face and prayed, saying, O my Father, if it be possible, let this cup passe from mee: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples and found them asleepe, & said vnto Peter, What, could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will bee fulfilled. And he came and found them asleepe againe, for their eyes were heauy. And hee left them, and went againe, and prayed the third time, saying the same words. Then commeth hee to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

ing, behold, he is at hand that doth betray me. While hee yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but hee that betrayed him gaue them a token, saying, Whomsoeuer I kisse, the same is hee, hold him fast. And foorthwith he came to Jesus, and sayd, Haile master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they, and layd hands on Jesus, and tooke him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and hee shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayd Jesus to the multitude, Yee bee come out as it were to a thiefe, with swords and staues for to take mee. I sate dayly with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might bee fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes Palace, and went in, and sate with the seruants to see the ende. The chiefe Priestes and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayd, This fellow said, I am

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able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and sayd vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the Sonne of God. Jesus sayd vnto him, Thou hast sayd. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what neede wee of any more witnesses? Behold, now yee haue heard his blasphemie, what thinke yee? They answered and sayd, He is worthy to dye. Then they spit in his face, and bufeted him with fists. And others smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is hee that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wot not what thou sayest. When hee was gone out into the Porch, another wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denyed with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then began hee to curse and to sweare, that hee knew not the man. And immediatly the Cocke crew. And Peter remembred the words of Jesus which sayd vnto him, Before the Cocke crow, thou shalt denie mee thrice: and hee went out, and wept bitterly. When the morning was come, all the

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chiefe Priests and Elders of the people held a counsell against Iesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputy. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe ỹ siluer plates in the Temple, and departed, and went & hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the childrē of Israel, & gaue them for the potters field, as the Lord appointed me. Iesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of ỹ Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marueiled greatly. At that feast the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said Whether will ye that I giue loose vnto you, Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. When he was

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set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him bee crucified. The Deputy said, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them and scourged Iesus, and deliuered him to bee crucified. Then the souldiers of the Deputy tooke Iesus into the Common hall, and gathered vnto him all the company, & they stripped him, and put on him a purple robe, and platted a Crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his own rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou be the Sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, said, Hee saued other, himselfe he cannot saue. If hee be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for hee said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darkenesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cryed with a loud voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stood there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ranne and tooke a spunge, and when he had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliuer him. Iesus when hee had cryed againe with a loud voyce, yeelded vp the Ghost. And behold, the vayle of the Temple did rent in two parts from the

top

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of GOD. And many women were there beholding him a farre off, which followed Iesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

¶ Munday before Easter.
The Epistle.

Esai. 63. 1. WHat is hee this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, and cõmeth in so mightily with all his strength? I am he that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, & thy rayment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with mee. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall bee deliuered is come. I looked about mee, and there was no man to shew mee any helpe. I marueiled that no man held mee vp. Then I held mee by mine owne arme, and my feruentnesse sustained mee. And thus wil I tread downe the people in my wrath, and bathe them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, hee redeemed them. Hee hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, where is hee that brought them from the water of the Sea, with them that fed his sheepe? where is he that hath giuen his holy Spirit among them? Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus, O GOD hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be intreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euerlasting

lasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not there Lord, for they haue not called vpon thy Name.

The Gospel.

Mar. 14. 1  fter two dayes was Easter, & the dayes of sweetd bread. And the hie Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any busines arise among the people. And when hee was in Bethany in the house of Simon the Leper, euen as he sat at meat, there came a woman hauing an alabaster box of ointment called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of oyntment? for it might haue beene solde for more then three hundred pence, & haue bene giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble yee her? She hath done a good worke on me: for ye haue the poore with you alwayes, and whensoeuer you will, ye may doe them good: but me haue you not alwayes. Shee hath done that she could, shee came aforehand to annoint my body to the burying. Verily, I say vnto you, Wheresoeuer this Gospel shall bee preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the high

Priests

Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how he might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eat the Passeouer? And he sent forth two of his disciples, and sayd vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of the house, The Master sayeth, Where is the ghest Chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great Parlor paued & prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as he had sayd vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue: and as they sate at boord, and did eate, Jesus said, Verily, I say vnto you, one of you (that eateth with mee) shall betray mee. And they began to be sorie, and to say to him one by one, Is it I? And another said, Is it I? He answered and said vnto them, It is one of the twelue, euen hee that dippeth with mee in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer beene borne. And as they did eate, Jesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thanks, he gaue it vnto them: and they all dranke of it. And hee said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruit of the Vine, vntill that day that I shall drinke it new in the Kingdome of God. And when they had sayd grace, they went out to the mount Oliuet. And Jesus saith vnto them, All yee shall be offended because of me this night: For it is written, I will smite the Shepherd, and the sheepe shal be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto him, And though all men bee offended, yet will not I. And Jesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt denie me three times. But hee spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was called Gethsemane, and hee sayd to his disciples, Sit yee here, while I goe aside and pray. And hee taketh with him Peter, and James, and John, and began to waxe abashed, and to bee in an agony, and sayd vnto them, My soule is heauy euen vnto the death: tarry yee here and watch. And hee went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And hee said, Abba, Father, all things are possible vnto thee, take away this cup from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and sayth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe hee went aside and prayed, and spake the same wordes. And he returned, and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And hee came the third time, and sayd vnto them, Sleepe henceforth, and take your ease, it is enough.

The

The houre is come. Behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straight way to him, and sayeth vnto him, Master, Master, and kissed him. And they layd their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered and sayd vnto them, Ye be come out as vnto a thiefe, with swords and staues, for to take me: I was daily with you in the Temple teaching, and ye tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and he left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes And Peter followed him a great way off (euen till he was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Councell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus sayd, I am: and ye shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants bufeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when shee saw Peter warming himselfe, she looked on him, and sayd, wast not thou also with Jesus of Nazereth? And he denied, saying, I know him not, neither wot I what thou sayest And he went out into the porch, and the Cocke crew. And a damsel (when she saw him) began againe to say vnto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the Cocke crew. And Peter remembred the word that Jesus had said vnto him. Before the Cocke crow twise, thou shalt deny me three times: and hee began to weepe.

Tuesday before Easter.

The Epistle.

THe Lord GOD hath opened mine eare, Esa. 50. 5.
therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who wil then goe to law with me? let vs stand one against another. If there bee any that will reason with mee, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Loe, they shall bee like as an old cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre vp the coales. Walke on in the glistering of your own fire, and in the coales that yee haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

AND anon in ỹ dawning, the hie Priests Mar. 15. 1
held a councell with the Elders, and the Scribes, and the whole congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and sayd vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy

charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate deliuered vnto them a prisoner, whosoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that hee would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? for he knew that the high Priests had deliuered him of enuie. But the hie Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayd vnto them, What will yee then that I doe vnto him, whom ye call the King of the Jewes? And they cryed againe, Crucifie him. Pilate sayd vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skulles.) And they gaue him to

drinke

drinke, wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on the right hand, and the other on the left: and the Scripture was fulfilled, which sayth, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and sayd, Hee saued other men, himselfe hee cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayd, Behold, hee calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a loud voyce, and gaue vp the Ghost. And the vayle of the Temple rent in two peeces from the toppe to the bottome. And when the Centurion, which stood before him, saw that hee so cryed and gaue vp the ghost, he sayd, Truely this man was the Sonne of God. There were also women a good way off, beholding

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the Euen was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the city of Arimathea, a noble Counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when hee knew the trueth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layde him in a Sepulchre that was hewen out of a roche, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where hee was layd.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16 WHere as is a Testament, there must also of necessity bee the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament, is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the commandements to all the people according to the Law, he tooke the blood of calues and of goates, with water and purple wooll, and hysope, and sprinckled both the booke and all the people, saying, This is

the

the blood of the Testament, which God hath appoynted vnto you. Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hie Priest entreth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began) but now in the ende of the world hath hee appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appoynted vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne vnto saluation.

The Gospel.

THe feast of Sweete bread drew nigh, Luk. 22. 1.
which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and hee went his way, and communed with the high Priests and officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And hee consented, and sought opportunity to betray him vnto them, when the people were away. Then came the

day.

day of Sweete bread, when of necessity the Passeouer must bee offered. And hee sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They sayd vnto him, Where wilt thou that wee prepare? And he sayd vnto them, Behold, when yee enter into the City, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The Master sayth vnto thee, Where is the ghest chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make ready. And they went and found as hee had sayd vnto them, and they made ready the Passeouer. And when the houre was come, hee sate downe, and the twelue Apostles with him. And he sayd vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it bee fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, and sayd, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in remembrance of me. Likewise also when he had supped, hee tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth mee, is with mee on the table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should

seeme

seeme to be the greatest. And he sayd vnto them, The Kings of nations reigne ouer them, and they that haue authority vpon them, are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, he that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which haue bidden with mee in my temptations. And I appoynt vnto you a kingdome, as my Father hath appoynted to mee, that yee may eate and drinke at my table in my kingdome, and sit on seates, iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And hee sayd vnto him, Lord, I am ready to goe with thee into prison, and to death. And hee sayd, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thrice that thou knowest me. And he sayd vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they sayd, No. Then sayd hee vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and hee that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must bee performed in mee, Euen among the wicked was hee reputed: for those things which are written of me, haue an end. And they sayd, Lord, behold, heere are two swords. And hee sayd vnto them, It is ynough. And he came out, and went (as he was woont) to mount Oliuet. And the disciples followed him: and when hee came to the place, hee sayd vnto them, Pray, lest yee fall into temptation.

And

And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wil, remoone this cup from me: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and hee sayd vnto them, Why sleepe yee? Rise and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and prealled nigh vnto Jesus, to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword? and one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and sayd, Suffer ye thus farre foorth. And when he touched his eare, he healed him. Then Jesus sayd vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a theefe with swords and staues. When I was dayly with you in the Temple, ye stretched foorth no hands against mee: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, shee sayd, This same fellow was also with him. And he denied him,

saying,

saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for hee is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how hee had sayd vnto him, Before the Cocke crow thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is he that smote thee? And many other things despitefully sayd they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councel, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue me: and if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they sayd, What need we of any further witnesse? For wee our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

THis I warne you of, and commend not that yee come not together after a better manner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is 1. Cor. 11. 17.

dissention

dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his owne supper, and one is hungry, and another is drunken. Haue ye not houses to eat and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and sayd, Take ye and eat, this is my body, which is broken for you: this doe yee in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as ye drinke it in remembrance of mee. For as often as ye shall eat this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world Wherefore my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eat at home, that ye

come

come not together vnto condemnation. Other thinges will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? He answered him and sayd, Thou sayest it. Then sayd Pilate to the high Priests, and to the People, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throwout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herode which was also at Ierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many thinges of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him many words: but hee answered him nothing. The high Priests and Scribes stood forth, and accused him straightly. And Herod with his men of warre despised him. And when he had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the high Priests, and the rulers, and the people, and sayd vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and finde Luk. 23. 1

no

no fault in this man of those things whereof yee accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity he must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barrabas (which for a certaine insurrection made in the City, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, fall on vs: and to the hilles, couer vs. For if they do this in a greene tree, what shall be done in the dry? And there were two euill doers led with him

to

to bee ſlaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then ſayd Jeſus, Father, forgiue them: for they wot not what they doe. And they parted his raiment, and caſt lots: and the people ſtood and beheld. And the rulers mocked him with them, ſaying, He ſaued other men, let him ſaue himſelfe, if hee be very Chriſt the choſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſaid, If thou bee the king of the Jewes, ſaue thy ſelfe. And a ſuperſcription was written ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, ſaying, If thou be Chriſt, ſaue thy ſelfe and vs. But the other anſwered, & rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation? Wee are righteouſly puniſhed, for we receiue according to our deedes: but this man hath done nothing amiſſe. And he ſayd vnto Jeſus, Lord, remember mee when thou commeſt into thy Kingdome. And Jeſus ſayd vnto him, Verily I ſay vnto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixt houre: and there was a darkeneſſe ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Jeſus had cryed with a loud voyce, hee ſayd, Father, into thy hand I commend my ſpirit. And when he had thus ſaid, he gaue vp the Ghoſt. When the Centurion ſaw what had happened, he glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and

the women that followed him from Galilee, ſtood afarre off, beholding theſe things. And behold, there was a man named Joſeph, a counſeller, and he was a good man and a iuſt: the ſame had not conſented to the counſell and deede of them, which was of Arimathea, a city of the Jewes, which ſame alſo waited for the kingdome of God: he went in to Pilate, and begged the body of Jeſus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a Sepulchre that was hewen in ſtone, wherein neuer man before had beene layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared ſweete odours, and oyntments: but reſted on the Sabboth day according to the Commandement.

¶ On good Friday.
The Collects.

ALmighty God, wee beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to bee betrayed, & giuen vp into the hands of wicked men, and to ſuffer death vpon the Croſſe, who liueth and reigneth with thee and the holy Ghoſt, now and for euer. Amen.

ALmighty and euerlaſting God, by whoſe Spirit the whole body of the Church is gouerned and ſanctified: receiue our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy Congregation, that euery member of the ſame in his vocation and miniſtery, may truely and godly ſerue thee, through our Lord Jeſus Chriſt.

MErcifull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the

death

death of a ſinner, but rather that he ſhould be conuerted & liue. haue mercy vpon all Iewes, Turkes, Infidels, and heretikes, and take from them all ignorance, hardneſſe of heart, and contempt of thy word: and ſo fetch them home, bleſſed Lord, to thy flocke, that they may bee ſaued among the remnant of the true Iſraelites, and be made one fold vnder one Shepheard Ieſus Chriſt our Lord, who liueth and reigneth, &c.

The Epiſtle.



THe Law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices, which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue beene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes? Neuertheleſſe in thoſe ſacrifices is there mention made of ſinnes euery yeere. For the blood of oxen and goates cannot take away ſinnes. Wherefore when he commeth into the world, hee ſayth, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordeined me. Burnt offerings alſo for ſinne haſt thou not allowed. Then ſayd I, Loe, I am here. In the beginning of the booke it is written of mee, that I ſhould doe thy will. O God. Aboue, when hee ſayth, Sacrifice and offering, and burnt ſacrifices, and ſinne offerings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by the Law:) then ſayd he, Loe, I am here to doe thy will, O God: hee taketh away the firſt, to eſtabliſh the latter. By the which will wee are made holy, euen by the offering of the body of Ieſus Chriſt once for all. And euery Prieſt is ready dayly miniſtring, & offering oftentimes one manner of oblation, Heb. 10.1

which can neuer take away sinnes. But this man, after he had offred one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footstoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue liberty to enter into the holy place by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

John 18.1 WHen Iesus had spoken these words, hee went forth with his disciples ouer the brooke Cedron, where was a Garden, into the which he then entred with his disciples. Iudas also which betrayed him

him, knew the place: for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and firebrands, and weapons. And Iesus knowing al things that should come on him, went foorth, and sayd vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus sayd vnto them, I am hee. Iudas also which betrayed him, stood with them. Assoone then as he had sayd vnto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke yee? They said, Iesus of Nazareth. Iesus answered, I haue tolde you that I am he: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore sayth Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine, and the ministers of the Iewes tooke Iesus, and bound him, and led him away to Annas first, for hee was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: that disciple was knowen to the high Priest, & went in with Iesus into the palace of the high Priest: But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then sayd the damosell that

kept the doore, vnto Peter, Art not thou also one of this mans disciples? Hee sayd, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee, what I sayd vnto them: Behold, they can tell what I sayd. When hee had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him', If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his disciples? He denyed and sayd, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) sayd vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe: and immediatly the Cocke crew. Then led they Iesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, lest they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and sayd vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore sayd

vnto

vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus, might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, am I a Iew? Thine owne nation, and high Priests haue deliuered thee vnto me: What hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight that I should not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore sayd vnto him, Art thou a king then? Iesus answered, thou sayest that I am a king. For this cause was I borne, and for this cause came I into ỹ world, that I should beare witnesse vnto the trueth: and all that are of the trueth heare my voyce. Pilate said vnto him, What thing is trueth? And when he had sayd this, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all. Ye haue a custome, that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Iewes? Then cried they all againe, saying, Not him, but Barrabas: The same Barrabas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Hayle King of the Iewes: and they smote him on the face. Pilate went foorth againe, and sayd vnto him, Behold, I bring him foorth to you, that ye may know that I finde no fault in him. Then came Iesus foorth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto

them, Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate sayth vnto them, Take ye him, and crucifie him, for I finde no cause in him. The Iewes answered him, We haue a law, & by our law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afrayd, & went againe into the iudgement hall, and sayd vnto Iesus, whence art thou? But Iesus gaue him no answere. Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a king, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he sayth vnto the Iewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate sayth vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth,

Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city, and it was written in Hebrew Greeke, and Latine. Then sayd the high Priests of the Iewes to Pilate, Write not, King of the Iewes: but that he sayd, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon throughout. They sayd therefore among themselues, Let vs not diuide it but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom he loued, standing, he sayth vnto his mother, Woman, Behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he sayth, I thirst. So there stood a vessell by full of vineger: therefore they filled a spunge with vineger, and wound it about with hyssope, and put it to his mouth. Assoone as Iesus then receiued the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they

might

might be taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: & he knoweth that he sayth true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled. Ye shall not breake a bone of him. And againe, another Scripture sayth, They shall looke vpon him whom they haue pearced. After this Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore, and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man layd. There layd they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

1. Pet. 3. 17. IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sins, the iust for the vniust to bring vs to God.

God, and was killed as pertaining to the flesh, but was quickned in the Spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffering of God was once hoked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

WHen the Euen was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went vnto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing the high Priests and Pharises came together vnto Pilate, saying, Sir, we remember that this deceiuer sayd, while he was yet aliue, After three dayes I will rise againe. Command therefore, that the Sepulchre be made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead, and the last errour shall be worse then the first. Pilate sayd vnto them, Ye haue a watch, goe your way, make it as sure as

Matth. 27. 57.

as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At morning prayer, in stead of the Psalme, O come let vs, &c. the Anthemes shalbe sung or said.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sin, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten Son Iesus Christ hast ouercome death, & opened vnto vs ỹ gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth with thee and the holy Ghost, now and euer.

The Epistle.

Col. 3. 1. IF ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glory. Mortifie

tiſie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiſcence, and couetousnesse, which is worshipping of Idoles, for which things sake the wrath of God vseth to come on the children of vnbeliefe, among whom yee walked sometime, when ye liued in them.

The Gospel.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then shee ran, and came to Simon Peter, and to the other disciple, whom Jesus loued, and sayth vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, & that other disciple did outrun Peter, and came first to the sepulchre. And when he had stooped downe, he saw the linnen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: for as yet they knew not the scripture, that he should rise againe from death. Then the disciples went away againe to their owne home. Iohn 20.1

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy only begotten Sonne Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseech

beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continual helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10, 34. PEter opened his mouth, and sayd, Of a trueth I perceiue, that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Yee know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. which preaching was published throwout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about, doing good, and healing all that were oppressed of the deuil: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Ierusalem, whom they slew & hanged on a tree. Him God rayled vp the third day, and shewed him openly, not to all the people, but to vs witnesses, chosen before of God for the same intent, which did eat and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is hee which was ordeined of God, to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Luke 24. 13. BEhold, two of his disciples went that same day to a towne called Emmaus, which was from Ierusalem about threescore furlongs, and they talked together of all the things that

that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chanced there in these dayes? He said vnto them, What things? And they sayd vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deede and word, before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which said that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had sayd, but him they saw not. And he sayd vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tarry

with

with them. And it came to passe, as hee sate at meate with them, hee tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him: and hee vanished out of their sight. And they sayd betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deede, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Actes 13. 26.

YEe men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled all that was written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised

him

are three which beare record in earth. The Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne. Hee that beleeueth on the Sonne of God, hath the witnesse in himselfe. He that beleeueth not God, hath made him a lyar, because he beleeueth not the record, that God gaue of his Sonne. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and hee that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had sayd these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes yee reteine, they are reteined. Iohn 20. 19.

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Sonne to be vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace, that wee may alwayes most thankefully receiue that

his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1.Pet.2. 19. THis is thank-worthy, if a man for conscience toward God endure griefe, & suffer wrong vndeserued. For what prayse is it, if when ye be bufeted for your faults ye take it patiently? But & if when yee doe well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Christ also suffered for vs, leauing vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe, when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Iohn 10. 11. CHrist said, I am the good Shepheard. A good shepherd giueth his life for the sheepe. An hired seruant & hee which is not the shepherd, (neither the sheepe are his owne) seeth the Woolfe coming, and leaueth the sheepe, and fleeeth, and the woolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowen of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them

them also must I bring, & they shall heare my voyce, and there shall be one folde and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ. 1. 16. 5.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good works, and prayse God in the day of visitation. Submit your selues therefore euery man for ỹ Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the King. 1. Pet. 2. 11

The Gospel.

IEsus said to his disciples, After a while yee shall not see me, & againe, After a while ye shal see me, for I go to the Father. Then said some of his disciples betweene themselues, Iohn 16. 16.

What is this that he sayeth vnto vs; After a while yee shall not see me, and againe, after a while yee shall see mee, and, that I goe to the Father? They sayd therefore, What is this that he sayth, After a while? We cannot tell what he sayth. Iesus perceiued that they would aske him, and sayd vnto them, Yee enquire of this betweene your selues, because I sayd, After a while yee shall not see me, and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce: Ye shall sorrow, but your sorrow shalbe turned to ioy. A woman when she trauelleth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which dost make the mindes of all faithfull men to bee of one will, graunt vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there bee fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begat he vs with the word of trueth, that we should be the first fruites of his,

his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel.

IEsus sayd vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayd such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, It is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he wil rebuke the world of sinne, & of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I goe to my Father, & ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirit of trueth) he will lead you into all trueth. He shall not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, & he will shew you things to come. Hee shall glorifie me: for hee shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, That he shall take of mine, and shew vnto you. Ioh. 16. 5.

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspira-

tion we may thinke those things that be good, and by thy merciful guiding may perfourme ỹ same, through our Lord Jesus Christ.

The Epistle.

Iam. 1. 22. SEe that ye be doers of the word and not hearers onely, deceiuing your owne selues. For if any man heare the word, & declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: for assoone as he hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happy in his deed. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, To visite the fatherlesse and widowes in their aduersity, and to keepe himselfe vnspotted of the world.

The Gospel.

Joh. 16. 23. VErily, verily I say vnto you, whatsoeuer ye aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall ye aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and

came

came into the world. Againe I leaue the world, and go to the Father. His diſciples ſayd vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerbe. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Jeſus anſwered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that ye ſhall be ſcattered euery man to his owne, & ſhall leaue me alone: and yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in me ye might haue peace, for in the world ſhall ye haue tribulation: But be of good cheare, I haue ouercome the world.

¶ The Aſcenſion day.

The Collect.

GRant we beſeech thee Almighty God, that like as we do beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) wee haue ſpoken of all that Jeſus began to doe and teach, vntill the day in which he was taken vp, after that hee through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſayth) Acts 1.1.

(ſaith he) ye haue heard of me. For Iohn truly baptized with water: but ye ſhalbe baptized with the holy Ghoſt, after theſe few daies. When they therfore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſayd vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But yee ſhall receiue power after the holy Ghoſt is come vpon you: and yee ſhall be witneſſes vnto me, not onely in Hierulalem, but alſo in all Jury, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, & a cloud receiued him vp out of their ſight: And while they looked ſtedfaſtly vp toward heauen as hee went, behold, two men ſtood by them in white apparell, which alſo ſayd, Ye men of Galile, why ſtand yee gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as yee haue ſeene him goe into heauen.

The Goſpell.

Mark. 16. 14. IEſus appeared vnto the eleuen, as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And hee ſayd vnto them, Goe yee into all the world, and preach the Goſpell vnto all creatures: He that beleeueth and is baptized ſhall be ſaued: But he that beleeueth not, ſhall bee damned. And theſe tokens ſhall follow them that beleeue. In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away Serpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So

when

when the Lord had ſpoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt, with great triumph vnto thy kingdome in heauen: wee beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, & exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

THe end of all things is at hand. Bee yee therefore ſober, and watch vnto praier: But aboue al things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talk as the words of God. If any man miniſter, let him doe it, as of the ability which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whō be praiſe and dominion for euer and euer. Amen. 1. Pet. 4

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you from ỹ Father (euen the Spirit of trueth, which proceedeth of the Father) he ſhall teſtifie of me, & ye ſhall beare witnes alſo, becauſe ye haue Ioh. 15. 26.

beene

beene with me from the beginning. These things haue I sayd vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet me. But these things haue I tolde you, that when the time is come, ye may remember then that I tolde you.

Whitsunday.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and reigneth with thee, in the vnity of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2.1. WHen the fifty dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. There were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne

owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselites, Creetes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.



Iesus sayd vnto his disciples, If ye loue mee, keepe my Commandements, and I will pray the Father, and he shal giue you another Comforter, that he may abide with you for euer, euen the Spirit of Trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall yee know that I am in my Father, and you in mee, and I in you. Hee that hath my Commandements, and keepeth them, the same is hee that loueth mee. And he that loueth mee, shall be loued of my Father, and I will loue him, & wil shew mine owne selfe vnto him. Judas saith vnto him, (not Judas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, he wil keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. Hee that loueth mee not, keepeth not my sayings. And the word which

Iohn 14. 15.

which yee heare is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, & bring all things to your remembrance, whatſoeuer I haue ſayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſayd vnto you, I goe & come againe vnto you. If ye loued me, ye would verily reioice, becauſe I ſaid, I goe vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, yee might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the Father. And as the Father gaue me commandement, euen ſo doo I.

¶ Munday in Whitſun weeke.

The Collect.

GOD, which as vpon this day haſt taught the hearts &c. As vpon Whitſunday.

The Epiſtle.

Acts 10. 34. THen Peter opened his mouth, and ſayd, Of a trueth I perceiue, that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Yee know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throwout all Iury (and began in Galilee, after the Baptiſme which Iohn preached) how God anoynted Ieſus of Nazareth with the holy Ghoſt,

and

and with power. Which Jeſus went about doing good, and healing all that were oppreſſed of the deuil: for God was with him. And wee are witneſſes of all things which hee did in the land of the Jewes, and at Hieruſalem: whom they ſlew and hanged on a tree: him God rayſed vp the third day, & ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eate and drinke with him after hee aroſe from death. And hee commanded vs to preach vnto the people, and to teſtifie that it is he which was ordained of God to bee the Iudge of quicke and dead. To him giue all the Prophets witnes, that through his Name, whoſoeuer beleeueth in him, ſhal receiue remiſſion of ſinnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the Circumciſion, which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Goſpel.

SO God loued the world, that hee gaue his only begotten Sonne, ỹ whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God ſent not his Sonne into the world to condemne the world, but that the world through him might bee ſaued. Hee that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, becauſe hee hath not beleeued in the Name of the onely begot- Ioh. 3. 16.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leſt his deedes ſhould be reproued. But he that doeth the trueth, commeth to the light, that his deedes may bee knowen, how that they are wrought in God.

¶ Tueſday in Whitſun weeke.

The Collect.

God which as &c. ¶ As vpon Whitſunday.

The Epiſtle.

Act. 8. 14. WHen the Apoſtles which were at Hieruſalem heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and John: which when they were come downe, prayed for them that they might receiue the holy Ghoſt. For as yet he was come on none of them, but they were baptized onely in the Name of Chriſt Jeſu. Then layd they their hands on them, and they receiued the holy Ghoſt.

The Goſpel.

Ioh. 10. 1. VErily, verily I ſay vnto you, Hee that entreth not in by the doore into the ſheepefold, but climeth vp ſome other way, the ſame is a thiefe and a murtherer. But hee that entreth in by the doore, is the Shepheard of the ſheepe: to him the porter openeth, and the ſheepe heare his voyce, & he calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, he goeth before them, and the ſheepe follow him, for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voyce of ſtrangers. This pro-

uerbe

uerbe ſpake Jeſus vnto them, but they vnderſtood not what things they were which hee ſpake vnto thē. Then ſayd Jeſus vnto them againe, Verily, verily I ſay vnto you, I am the dooze of the ſheepe. All, euen as many as came beſoze me, are theeues and murderers, but the ſheepe did not heare them. I am the dooze, by mee if any enter in, hee ſhall be ſafe, and ſhall goe in and out, and finde paſture. A theefe commeth not but foz to ſteale, kill, and deſtroy. I am come that they might haue life, & that they might haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glozy of the eternall Trinity, and in the power of the diuine Maieſty, to wozſhip the Vnity: Wee beſeech thee, that through the ſtedfaſtneſſe of this faith, wee may euermoze be defended from all aduerſity, which liueſt and reigneſt one God, woꝛld without end. Amen.

The Epiſtle.

AFter this I looked, and behold, a dooze was open in heauen, and the firſt voyce which I heard, was as it were of a Trumpet talking with me, which ſayd, Come vp hither, and I will ſhew thee things which muſt be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a ſeate was ſet in heauen, and one ſate on the ſeate. And hee that ſate, was to looke vpon, like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a rainebow about the ſeate, in ſight like vnto an Emerald. And about the ſeate were foure and twenty ſeates, and vpon the ſeates foure and twenty Elders ſitting, clothed Apoc. 4. 1.

in white rayment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings, and thundring, and voyces. And there were seuen lamps of fire burning before the Seat, which are the seuen Spirits of God, and before the seat, there was a Sea of glasse like vnto Christall, and in the middes of the seat, and round about the seat, were foure beasts full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes to him that sate on the Seat (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their Crownes before the Throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are & were created.

The Gospel.

Iohn 3. 1. THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayd vnto him, Rabbi, wee know that thou art a Teacher come from God: For no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus sayd vnto him, How

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can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Maruaile not thou that I sayd vnto thee, Yee must bee borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, & sayd vnto him, How can these things be? Jesus answered, and sayd vnto him, Art thou a Master in Israel, and knowest not these things? Verily, verily I say vnto thee, We speake that wee know, and testifie that wee haue seene, and ye receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue life euerlasting.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements wee may please thee both in will and deede, through Jesus Christ our Lord.

The Epistle.

.Ioh.4.7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs-ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that wee loued God, but that hee loued vs, and sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that we dwell in him, and hee in vs, because hee hath giuen vs of his Spirit: and wee haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world. Whosoeuer confesseth that Iesus is ỹ Sonne of God, in him dwelleth God, and he in God. And wee haue knowen, and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as hee is, euen so are wee in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. Hee that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commandement haue wee of him, that he which loueth God, should loue his brother also.

The

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate ful of sores, desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger dyed, and was caryed by the Angels into Abrahams bosome. The rich man also dyed, & was buryed. And being in hell in torments, hee lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and he cried, and sayd, Father Abraham, haue mercy on me, and send Lazarus, that he may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine, but now hee is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neyther may come from thence to vs. Then hee sayd, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. Hee sayd vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arise from death againe. Luke 16 19.

The ij. Sunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer fayleſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

.Iohn 3. 3. MAruayle not, my brethren, though the world hate you. We know that we are tranſlated from death vnto life, becauſe wee loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And yee know that no manſlayer hath eternall life abiding in him. Hereby perceiue wee loue, becauſe he gaue his life for vs, and we ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deede and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee truſt to God ward, and whatſoeuer wee aſke, wee receiue of him, becauſe we keepe his Commandements, and doe thoſe things which are pleaſant in his ſight. And this is his Commandement, that we beleeue on the Name of his Sonne Jeſus Chriſt, and loue one another, as hee gaue commandement. And hee that keepeth his Commandements, dwelleth in him, and hee in him: and hereby wee know that hee abideth in vs, euen by the Spirit which he hath giuen vs.

The

The iij. Sunday after Trinitie.

The Gospel.

A Certaine man ordained a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once beganne to make excuse. The first sayd vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another sayd, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his seruant, Goe out quickely into the streetes and quarters of the City, and bring in hither the poore and feeble, and the halt and blinde. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke 14. 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For GOD resisteth the proude, and giueth grace to the humble. 1. Pet. 5. 5

Submit your selues therfore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober and watch: for your aduersary the deuill, as a roaring Lyon, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after that yee haue suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him bee glory and dominion for euer and euer. Amen.

The Gospel.

Luk. 15.1

THen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharisees & Scribes murmured, saying, Hee receiueth sinners, & eateth with them. But hee put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if he lose one of them) doeth not leaue ninety and nine in the wildernesse, & goeth after that which is lost, vntill he finde it? And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing ten groats, (if shee lose one) doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee,

for

for I haue found the groat which I lost. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: Graunt this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creaure is subdued to vanity against the wil thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The Gospel.

BEe ye mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and yee shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall bee giuen vnto you, good measure, and Luk, 6. 36

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preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And hee put foorth a ſimilitude vnto them, Can the blind leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinitie.

The Collect.

GRant, Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

1.Pet.3.8 BEe you all of one minde, and of one heart, loue as brethren, bee pitifull, bee courteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that yee are thereunto called, euen that yee ſhould be heires of the bleſſing. For he that doth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares

are

are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteousnesse sake. Be not yee afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospell.

IT came to passe, that when the people Luke 5.1
preassed vpon him to heare the word of God, hee stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Lanch out into the deepe, and let slip your nets to make a draught. And Simon answered and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing. Neuertheless, at thy commandement I will loose foorth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell downe at Iesus knees, saying, Lord, goe from mee, for I am a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes which they had taken: And so was also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon, Feare not, from henceforth thou shalt catch

men.

men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow ye not, that all wee which are baptized in Iesus Christ, are baptized to die with him? we are buried then with him by baptisme for to die, that likewise as Christ was raysed from death by the glory of ỹ Father, euen so we also should walke in a new life. For if wee be grafted in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him: knowing that Christ being raysed from death, dieth no more, death hath no more power ouer him. For as touching that he dyed, he dyed concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider yee also that yee are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The Gospel.

Mat. 5. 20 IEsus sayd vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, yee cannot enter into

into the kingdome of heauen. Yee haue heard that it was sayd vnto them of old time, Thou shalt not kill: whosoeuer killeth, shall bee in danger of Iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall be in danger of Iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Councell. But whosoeuer sayth, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, & goe thy way first, and be reconciled to thy brother, and then come & offer thy gift. Agree with thine aduersary quickly whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Uerily I say vnto thee, thou shalt not come out thence, till thou hast payd the vttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.



I Speake grossly, because of the infirmity of your flesh. As yee haue giuen your members seruants to vncleannesse, & to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnes, that ye may be sanctified. For when ye were seruants of sinne, ye were voyde of righteousnes. What fruit had ye then in those things whereof Rom. 6. 19.

whereof yee are now ashamed? For the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Jesus Christ our Lord.

The Gospel.

Mark.8.1. IN those dayes when there was a very great company, & had nothing to eate, Jesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread heere in the wildernesse, to satisfie these? And hee asked them, How many loaues haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, and when he had giuen thanks, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And hee sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Jesus Christ our Lord.

The

The viij. Sunday after Trinitie.

The Epistle.

BRethren, we are debters, not to the flesh, to liue after the flesh: for if yee liue after the flesh, ye shall die. But if yee, through the spirit, doe mortifie the deedes of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but yee haue receiued the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our Spirit, that we are the sonnes of God. If we be sonnes, then are wee also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false Prophets, which come to you in sheepes clothing, but inwardly they are rauening Wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits ye shall know them. Not euery one that sayth vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the wil of my Father, which is in heauen. Matth. 7. 15.

¶ The ix. Sunday after Trinitie.

The Collect.

GRant to vs, Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as bee rightfull, that we which cannot be without thee, may by thee

thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloude, and all passed thorow the sea, & were all baptized vnder Moses in the cloude, & in the sea, & did all eate of one spiritual meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that wee should not lust after euill things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate down to eat & drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh hee standeth, take heede lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithfull, which shall not suffer you to bee tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel.

Luk. 16. 1. IEsus sayd vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that hee had waste

waſted his goods. And hee called him, and ſayd vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardſhip, for thou mayeſt bee no longer Steward. The Steward ſayd within himſelfe, What ſhall I doe? for my maſter taketh away from me the Stewardſhip. I cannot dig, and to beg I am aſhamed. I wote what to do, that when I am put out of the Stewardſhip, they may receiue mee into their houſes. So when he had called all his maſters debters together, he ſayd vnto the firſt, How much oweſt thou vnto my maſter? And he ſayd, An hundred tunnes of oyle. And he ſayd vnto him, Take thy bill, and ſit downe quickly, and write fifty. Then ſayd he to another, How much oweſt thou? And he ſayd, An hundred quarters of wheate. He ſayd vnto him, Take thy bill, and write fourefcore. And the Lord commended the vniuſt Steward, becauſe he had done wiſely. For the children of this world are in their Nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when ye ſhall haue need, they may receiue you into euerlaſting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy merciful eares, O Lord, be open to the prayers of thy humble ſeruants: and that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

CONcerning ſpirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto 1. Cor. 12. 1.

you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne Spirits, to another diuers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41.

AND when hee was come neere to Hierusalem, hee beheld the City, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but yee haue made it a denne of theeues. And he taught dayly in the Temple.

The

The xj. Sunday after Trinitie.

The Collect.

GOd, which declarest thy Almighty power, most chiefly in shewing mercy and pity: giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit, after what manner I preached vnto you, if yee keepe it, except yee haue beleeued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the Scriptures: and that he was buried, & that hee rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that hee was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as one that was borne out of due time: for I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace that is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so wee preached, and so ye haue beleeued. 1. Cor. 15. 1.

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luk. 18. 9

the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this Publicane. I fast twice in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and hee that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God, which art alwayes more ready to heare, then wee to pray, and art woont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4 SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shall not

not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceede in glory.

The Goſpel.

IEſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coaſts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeech: and they prayed him to put his hand vpon him. And when hee had taken him aſide from the people, he put his fingers into his eares and did ſpit, and touched his tongue, and looked vp to heauen, and ſighed, and ſayd vnto him, Ephata, that is to ſay, Bee opened. And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine. And he commanded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake. Marke 7. 31.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whoſe onely gift it commeth that thy faithfull people do vnto thee true and laudable ſeruice: grant we beſeech thee, that wee may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeede were the promiſes made. He ſaith not, Jn his ſeedes, as many: but, Jn thy ſeede, as of one, which is Chriſt. Gal. 3. 16.

This I say, that the Law, which began afterward beyond foure hundred and thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it cõmeth not now of promise: but God gaue it to Abraham by promise. Wherefore then serueth the Law? the Law was added because of transgression, (till the seede come, to whom the promise was made) and it was ordained by Angels in the hand of a Mediator. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law: But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue.

The Gospel.

Luke 10. 23.

HAppy are the eyes which see the things that yee see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He sayd vnto him, What is written in the Law? How readest thou? And he answered and sayd, Loue the Lord, thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Jesus, And who is my neighbour? Jesus answered and sayd, A certaine man descended

from

from Hierusalem to Jericho, and fell among theeues, which robbed him of his rayment, and wounded him and departed, leauing him halfe dead. And it chanced that there came downe a certain Priest that same way, and when hee saw him, hee passed by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when hee saw him, hee had compassion on him, and went to him and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And hee sayd vnto him, He that shewed mercy on him. Then sayd Jesus to him, Goe and doe thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are contrary one to another, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of Gal. 5. 16.

the flesh are manifest, which are these: adultery, fornication, vncleanenesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennes, gluttony, and such like, of the which I tell you before, as I haue told you in timespast, That they which cōmit such things, shall not bee inheritors of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truely that are Christs, haue crucified the flesh with the affections and lust.

The Gospel.

Luke 17. 11. AND it chanced as Iesus went to Hierusalem, that he passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood a farre off, and put forth their voyces, and sayd, Iesus master, haue mercy on vs. When he saw them, he sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a lowd voyce praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayd, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God prayse saue onely this stranger. And he sayd vnto him, Arise, goe thy way thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord thy Church with thy perpetuall mercy: and because the frailty of man

man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our ſaluation, through Jeſus Chriſt our Lord.

The Epiſtle.

YE ſee how large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtraine you to be Circumciſed, onely leſt they ſhould ſuffer perſecution for the croſſe of Chriſt. For they themſelues which are Circumciſed, keepe not the Lawe, but deſire to haue you Circumciſed, that they might reioyce in your fleſh. God forbid that I ſhould reioyce, but in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Jeſu, neither Circumciſion auayleth any thing at all, nor vncircumciſion, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Iſrael, that pertaineth to God. From henceforth let no man put me to buſineſſe: For I beare in my body the markes of the Lord Jeſu. Brethren, the grace of our Lord Jeſus Chriſt bee with your ſpirit. Amen. Gal. 6. 11

The Goſpel.

NO man can ſerue two maſters: For either he ſhall hate the one and loue the other, or elſe leane to the one and deſpiſe the other. Ye cannot ſerue GOD and Mammon. Therefore I ſay vnto you, Bee not carefull for your life, what ye ſhall eate or drinke, nor yet for your body, what rayment ye ſhall put on. Is not the life more worth then meate? and the body more of value then rayment? Behold the fowles of the ayre, for they ſow not neither doe they reape, Matth. 6. 24.

reape, nor carry into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought, can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lilies of the field, how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royalty, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day is to morrow cast into the fornace) shall he not much more doe the same for you, O yee of little faith? Therefore take no thought, saying, What shall we eate, or what shall wee drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly Father knoweth that ye haue need of all these things. But rather seeke yee first the kingdome of God, & the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shal care for it selfe. Sufficient vnto the day is the trauel thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. 3. I Desire that you faint not because of my tribulations that I suffer for your sakes which is your prayse. For this cause I bowe my knees vnto the Father of our Lord Iesus Christ, which is Father of all,

all, that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that ye may bee strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by fayth, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might bee filled with all fulnesse, which commeth of God. Unto him that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs, bee prayse in the Congregation, by Christ Jesus, throughout all generations from time to time, Amen.

The Gospell.

AND it fortuned that Jesus went into a City called Naim, and many of his disciples went with him, and much people. When hee came nigh to the gate of the City, behold, there was a dead man caried out, which was the onely sonne of his mother, and shee was a widow, and much people of the city was with her. And when the Lord saw her hee had compassion on her, and sayd vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And hee sayd, Yong man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Jury, & throughout all the regions which lie round about. Luke 7.1

¶ The

The xvij. Sunday after Trinitie.

The Collect.

LOrd we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

Eph. 4. 1. I (which am a prisoner of the Lords) exhort you, that ye walke worthy of the vocation, wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnity of the Spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there be but one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. 1 IT chanced that Jesus went into the house of one of the chiefe Pharises, to eate bread on the Sabbath day, & they watched him. And behold, there was a certaine man before him which had the dropsie. And Jesus answered, and spake vnto the Lawiers and Pharisees, saying, Jt is lawfull to heale on the Sabbath day? and they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an oxe, fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the ghests, when hee marked how they preassed to be in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit not

not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say vnto thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when hee that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and hee that humbleth himselfe, shall be exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to follow thee the only God, through Iesus Christ our Lord.

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him in all vtterance, & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, wayting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that yee may bee blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1.

The Gospel.

WHen the Pharisees had heard that Iesus had put the Sadduces to silence, they came together, and one of them (which was a Doctour of the Law) asked him a question, tempting him, Matt. 22. 34.

and

and saying, Master, which is the greatest Commandement in the Law? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commaundement. and the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, what thinke ye of Christ? whose sonne is hee? They sayd vnto him, The sonne of Dauid. Hee sayd vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord sayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foote-stoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee: graunt that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephes. 4. 17. THis I say and testifie through the Lord, that ye henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vn-

clean-

cleannesse, euen with greedinesse. But ye haue not so learned Christ: If so be that yee haue heard him, and haue bene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt according to the deceiueable lusts: to be renewed also in the spirit of your minde, & to put on that new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Bee angry, but sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole steale no more, but let him rather labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom yee are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Bee ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

IEsus entred into a ship, and passed ouer, and came into his owne City. And behold, they brought to him a man sicke of the palsey, lying in a bed. And when Iesus saw the faith of them, hee sayd to the sicke of the palsey, Sonne, bee of good cheare, thy sinnes be forgiuen thee. And behold, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Iesus saw their thoughts, Mat. 9.1.

he

he sayd, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes bee forgiuen thee, or to say, Arise, and walke? But that ye may know that the Sonne of man hath power to forgiue sinnes in earth: Then saith hee to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephes. 5. 5.

TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody vnto the Lord in your hearts, giuing thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1.

IEsus said, The Kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his ser-

seruants to call them that were bidden to the wedding: and they would not come. Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandize, & the remnant tooke his seruants, and intreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their city. Then sayd he to his seruants, The marriage indeede is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as ye find, bid them to the marriage. And the seruants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghests. Then the King came in to see the ghests, and when hee espyed there a man which had not on a wedding garment, he sayd vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speachlesse. Then sayd the King to the ministers, Take and binde him hand and foote, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. For many bee called, but few are chosen.

¶ The xx. Sunday after Trinitie.

The Collect.

GRant we beseech thee, merciful Lord, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Eph. 6. 10. MY brethren, be strong through the Lord, and through the power of his might. Put on the armour of God, that ye may stand against all the assaults of the deuill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against Spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may bee able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the trueth, hauing on the brestplate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of Saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication for all Saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely as I ought to speake.

The Gospel.

Ioh. 4. 46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Jury into Galile, hee went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the poynt of death. Then sayd Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

The

The Ruler sayd vnto him, Sir, come downe, or euer that my sonne die. Jesus sayth vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and hee went his way. And as he was going downe, the seruants met him, and told him saying, Thy sonne liueth. Then enquired he of them the houre when he beganne to amend. And they sayd vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus sayd vnto him, Thy sonne liueth. And he beleeued, and all his household. This is againe the second miracle that Jesus did, when hee was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospell, from the first day vntill now: and am surely certified this, that he which hath begunne a good worke in you, shall perfourne it vntill the day of Jesus Christ, as it becōmeth me that I should iudge of you all, because I haue you in my heart, forasmuch as yee are all companions of grace with me, euen in my bondes, and in the defending and establishing of the Gospell. For God is my record, how greatly I long after you all from Phil. 1. 5.

the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, vnto the glory and praise of God.

The Gospel.

Matth. 18. 21.

PEter sayd vnto Jesus, Lord, how oft shall I forgiue my brother, if he sinne against me? till seuen times? Jesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pity on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with mee, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sory and came and tolde vnto their Lord all that had

happened

happened. Then his Lord called him, and sayd vnto him, O thou vngracious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pity on thee? and his Lord was wroth, and deliuered him to the Jaylers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOD our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, wee may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be ye followers together of mee, and looke on them which walke, euen so as ye haue vs for an ensample. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that hee may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17

The Gospel.

THen the Pharises went out and tooke counsell, how they might tangle him in his words. And they sent out vnto him their disciples Matth. 22. 15.

ciples with Herods seruants, saying, Master, wee know that thou art true, and teachest the way of God truely, neyther carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, sayd, Why tempt ye me, ye hypocrites? Shew mee the tribute money. And they tooke him a penny. And he sayd vnto them, Whose is this image and superscription? They sayd vnto him, Cesars. Then sayd he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those sinnes, which by our frailty wee haue committed. Grant this, &c.

The Epistle.

Col. 1. 3. WEe giue thankes to God the Father of our Lord Jesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Jesu, and of the loue which yee beare to all Saints, for the hopes sake which is layd vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which yee haue in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might bee fulfilled with the knowledge of his will in all wisdome & spiritual vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitful in all good works, & increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine Ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. Mat. 9.18
And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture: For shee sayd within her selfe, If I may touch but euen his vesture onely, I shall bee safe. But Jesus turned him about, and when he saw her, he sayd, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noyse, he said vnto them, Get you hence, for the mayde is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, & tooke her by the hand, and sayd, Damosell, arise. And the damosell arose. And this noyse was abroad in all that land.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee bee plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Jere. 23. 5. BEhold, the time commeth, sayeth the Lord, that I will raise vp the righteous branch of Dauid, which King shal beare rule, and he shall prosper with wisdome, and shall set vp equity and righteousnes againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, euen, The Lord our righteousnesse. And therefore behold, the time commeth, sayth the Lord, that it shall be no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought forth and led the seede of the house of Israel out of the North land, and from all Countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Jesus lift vp his eyes, and saw a great company come vnto him, he sayth vnto Philip, Whence shall wee buy bread, that these may eate? This hee sayd to prooue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth peny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples, Andrew Simon Peters brother sayd vnto him, There is a ladde heere, which hath fiue barley loaues, and two fishes, but what are they among so many?

many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue it to his disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, hee sayeth vnto his disciples, Gather vp the broken meat which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then those men, when they had seene the miracle that Jesus did, sayd, This is of a trueth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

¶ S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commaundements, through ỹ same Jesus Christ our Lord. Amen.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeue in thy heart, that God raysed him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. Rom. 10. 9.

sake. For the Scripture sayth, whosoeuer beleeueth on him, shall not bee confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call vpon the Name of the Lord, shalbe sake. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a preacher? And how shall they preach without they be sent? as it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayth, Lord, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know or no? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, and sayth, I am found of them that sought mee not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matth. 4. 18.

AS Iesus walked by the sea of Galilee, hee saw two brethren, Simon, which was called Peter and Andrew his brother, casting a net into the sea, (for they were fishers) and hee sayth vnto them, Follow mee, and I will make you to become fishers of men. And they straightway left their nets, and followed

followed him. And when hee was gone foorth from thence, he ſaw other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mending their nets: and he called them. And they immediatly left the ſhip and their father, and followed him.

¶ S. Thomas the Apoſtle.

The Collect.

ALmighty & euerliuing God, which for the more confirmation of the Faith, diddeſt ſuffer thy holy Apoſtle Thomas to bee doubtfull in thy Sonnes reſurrection: graunt vs ſo perfetly and without all doubt to beleeue in thy Sonne Jeſus Chriſt, that our faith in thy ſight neuer bee reproued. Heare vs, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, &c.

The Epiſtle.

NOw are ye not ſtrangers, nor forreiners but citizens with the ſaints, and of the houſhold of God, and are built vpon the foundation of the Apoſtles & Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: in whom what building ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt. Ephes. 2. 19.

The Goſpel.

THomas one of the twelue which is called Didymus, was not w̃ them when Jeſus came. The other diſciples therefore ſayd vnto him, Wee haue ſeene the Lord. But he ſayd vnto them, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nayes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, Iohn 20. 24.

dayes, againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the midst, & sayd, Peace be vnto you. And after that, hee sayd to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and sayd vnto him, My Lord and my God. Iesus sayd vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Iesus in the presence of his Disciples, which are not written in this booke. These are written, that ye might beleeue, that Iesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuersion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, graunt, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Iesus Christ our Lord. Amen.

The Epistle.

Acts 9.1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to carry to Damasco to the Synagogues, that if hee found any of this way, (were they men or women) hee might bring them bound to Hierusalem. And when hee iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth,

earth, and heard a voyce, saying vnto him, Saul, Saul why persecutest thou me? and he sayd, What art thou Lord? And the Lord sayd, I am Iesus, whom thou persecutest. It is hard for thee to kicke against the pricke. And hee both trembling and astonied sayd, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise and goe into the citie, and it shall be told thee what thou must doe. The men that iourneyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am heere Lord. And the Lord said vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Iudas after one called Saul of Tharsus. For behold he prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem. And heere he hath authority of the high Priests, to bind all that call on thy Name. The Lord sayd vnto him, Goe thy way, for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and sayd, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that

thou

thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eies as it had beene scales, and he receiued sight, and arose, and was baptized and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straight way hee preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed and said, Is not this hee that spoyled them which called on this name in Jerusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Mat. 19. 27. PEter answered and said vnto Jesus, Behold, we haue forsaken all, and followed thee, what shall we haue therefore? Jesus said vnto them, Verily I say vnto you, that when the Son of man shall sit in the seate of his Maiesty, yee that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first.

¶ The Purification of S. Mary the Virgin,

The Collect.

ALmighty and euerlasting God, wee humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance

ſtance of our fleſh: ſo grant that we may be preſented vnto thee with pure and cleane mindes, by Jeſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

WHen the time of their purification (after the law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Lawe of the Lord: Euery man childe that firſt openeth the Matrix, ſhalbe called holy to the Lord) & to offer (as it is ſayd in the Law of the Lord) a payre of turtle doues, or two young pigeons. And beholde, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had hee receiued of the holy Ghoſt, that hee ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple. Luk. 2. 22

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Judas, diddeſt chuſe thy faithfull ſeruant Matthias to bee of the number of the twelue Apoſtles: grant that thy Church being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true paſtours, through Jeſus Chriſt our Lord.

The Epiſtle.

IN thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſayd, (the number of names that were together, were about an hundred and twenty) Yee men and brethren, Act. 1. 15.

this

this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, The bloodyfield. For it is written in the booke of Psalmes, his habitation be voyd, and no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs, beginning at the Baptisme of Iohn, vnto that same day that he was taken vp from vs) must one be ordained to be a witnes with vs of his resurrection. And they appointed two: Ioseph', which is called Barsabas, (whose surname was Iustus) and Matthias. And when they praied, they said, Thou Lord, which knowest the hearts of all men', shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that hee might goe into his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matth. 11.25.

IN that time Iesus answered, and sayd, I thanke thee, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was

it

it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and hee to whomsoeuer the Sonne will open him. Come vnto mee all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and passion, we may be brought vnto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it bee toward the depth beneath, or toward the height aboue. Then sayd Ahaz, I will require none, neither will I tempt the Lord. And hee sayd, Hearken to, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shal conceiue and beare a Sonne, & thou his mother shalt call his Name Emmanuel. Butter & hony shall he eate, that he may know to refuse the euill, and chuse the good. Esay 7.10

The Gospel.

AND in the sixth moneth, the Angel Gabriel was sent from God, vnto a City of Galilee named Nazareth, to a Virgin spoused to a Luk. 1.26.

man whose name was Joseph, of the house of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and sayd, Haile full of grace, the Lord is with thee, blessed art thou among women. When shee saw him, shee was abashed at his saying, and cast in her minde what maner of salutation that should bee. And the Angel sayd vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, & beare a Sonne, and shalt call his Name Jesus. He shall be great, and shall bee called the Sonne of the Highest. And the Lord God shall giue vnto him the Seate of his father Dauid, and hee shall reigne ouer the house of Jacob for euer, and of his Kingdome there shall be none end. Then sayd Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shall bee borne, shall bee called the Sonne of God. And behold, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe impossible. And Mary sayd, Behold the handmayd of the Lord, bee it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.
The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that wee bee not like children caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The

S. Markes day.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Eph. 4 7. Wherfore he sayth, When he went vp on high, he led captiuity captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some shepheards, & teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, til we all come to the vnity of the faith and knowledge of the Sonne of GOD, vnto a perfect man, vnto the measure of the full perfect age of Christ: That we henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay wayt for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together thoro wout euery ioynt wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it self through loue.

The Gospell.

IAm the true Vine, and my Father is Ioh. 15. 2 an husbandman. Euery branch that beareth not fruit in mee, he will take away: and euery branch that beareth fruite, will he purge that it may bring forth more fruit. Now are yee cleane, through the

wordes which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fuit of it selfe, except it abide in the vine: no more can yee, except yee abide in mee. I am the vine, yee are the branches. Hee that abideth in me, and I in him, the same bringeth foorth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast foorth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye wil, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you: Continue you in my loue. If ye keepe my Commandements, yee shall abide in my loue, euen as I haue kept my fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might bee full.

¶ S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1.1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, That the trying of your fayth gendereth patience, and let patience haue her perfect worke, that yee

ye may be perfect and ſound, lacking nothing. If any of you lacke wiſedome, let him aſke of him that giueth it, euen God, which giueth to all men indifferently, and caſteth no man in the teeth, and it ſhall be giuen him. But let him aſke in faith, and wauer not. For he that doubteth, is like a waue of the ſea, which is toſt of the windes, and caryed with violence: Neither let that man thinke that he ſhall receiue any thing of the Lord. A wauering minded man is vnſtable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when hee is made low: for euen as the floure of the graſſe ſhall he paſſe away. For as the ſun riſeth with heate, and the graſſe withereth, and his floure falleth away, and the beauty of the faſhion of it periſheth: euen ſo ſhall the rich man periſh in his wayes. Happy is the man that endureth temptation: for when he is tryed, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

The Goſpel.

AND Jeſus ſayd vnto his diſciples, Let not your hearts bee troubled. Yee beleeue in God, beleeue alſo in mee. In my Fathers houſe are many manſions. If it were not ſo, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my ſelfe, that where I am, there may ye be alſo. And whither I goe ye know, and the way yee know. Thomas ſayth vnto him, Lord, wee know not whither thou goeſt, and how is it poſſible for vs to know the way? Jeſus ſayth vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by mee. If yee had knowen me, ye had knowen my Father alſo: and now ye know him, and haue ſeene him. Philip ſayth vnto Ioh. 14. 1

him, Lord, ſhew vs the Father, and it ſufficeth vs. Ieſus ſayth vnto him, Haue I beene ſo long time with you, and yet haſt thou not knowen mee? Philip, hee that hath ſeene me, hath ſeene my Father: and how ſayeſt thou then, Shew vs the Father? Beleeueſt not thou, that I am in the Father, and the Father in me? The words that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, is hee that doeth the workes. Beleeue mee that I am in the Father, and the Father in me, or els beleeue me for the workes ſake. Verily, verily I ſay vnto you, He that beleeueth on me, the workes that I doe, the ſame ſhall he doe alſo: and greater works then theſe ſhall he doe, becauſe I goe vnto my Father. And whatſoeuer yee aſke in my Name, that will I doe, that the Father may bee glorified by the Sonne. If yee ſhall aſke any thing in my Name, I will doe it.

¶ S. Barnabe Apoſtle.

The Collect.

LOrd Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let vs not bee deſtitute of thy manifold giftes, nor yet of grace, to vſe them alway to thy honour and glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 11. 22. TIdings of theſe things came vnto the eares of the congregation which was in Ieruſalem. And they ſent forth Barnabas, that he ſhould goe vnto Antioch. Which when hee came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghoſt, and of faith, and much people

people was added vnto the Lord. Then departed Barnabas to Tarſus to ſee Saul: and when he had found him, hee brought him vnto Antioch. And it chanced, that a whole yeere they had their conuerſation with the congregation there, and taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſten. In thoſe dayes came Prophets from the City of Hieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul.

The Goſpel.

THis is my commandement, that ye loue together, as I haue loued you. Greater loue hath no man then this, That a man beſtow his life for his friends. Ye are my friends, if ye doe whatſoeuer I command you. Henceforth call I not you ſeruants, for the ſeruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not choſen me, but I haue choſen you, and ordayned you to goe and bring forth fruit, and that your fruit ſhould remayne, that whatſoeuer yee aſke of the Father in my Name, he may giue it you. Ioh. 15.1

¶ S. Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent

to prepare the way of thy Son our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that wee may truely repent, according to his preaching, & after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the trueths ſake, through Jeſus Chriſt our Lord.

The Epiſtle.

Iſa. 40.1. BE of good cheere, my people, O yee Prophets, comfort my people, ſayeth your God, comfort Hieruſalem at the heart, and tell her that her trauel is at an end, that her offence is pardoned, that ſhee hath receiued of the Lords hand ſufficient correction for all her ſins. A voyce cryed in the wilderneſſe, Prepare the way of the Lord in the wilderneſſe, make ſtraight the path of our God in the deſert. Let all valleys be exalted, and euery mountaine and hill be layd low. What ſo is crooked, let it be made ſtraight, and let the rough be made plaine fields. For the glory of the Lord ſhall appeare, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now cry. And the Prophet anſwered, What ſhall I cry? That all fleſh is graſſe, and that all the goodlineſſe thereof is as the floure of the field. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheles, whether the graſſe wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp into the high hill, O Sion, thou that bringeſt good tydings, lift vp thy voyce with power, O thou preacher Hieruſalem, lift it vp without feare, and ſay vnto the cities of Juda, Behold your God, behold, the Lord God ſhall come with power, and beare rule with his arme. Behold, hee bringeth his treaſure with him,

and

and his workes goe before him. He shall feede his flocke like a heardman, he shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare young.

The Gospel.

ELizabeths time came that shee should be deliuered, and shee brought forth a sonne. And her neighbors and her cousins heard say, how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered, and sayd, Not so, but his name shall be called Iohn. And they sayd vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how hee would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the high countrey of Iury, and they that heard them laid them vp in their hearts, saying, What maner of childe shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophecied, saying, Praysed bee the Lord God of Israel, for hee hath visited and redeemed his people, and hath raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, Luk 1.57

thers, and remember his holy Couenant: That hee would performe the oath which hee sware to our father Abraham, for to giue vs. That we being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people for the remission of sinnes, through the tender mercy of our God, whereby the day spring from an high hath visited vs. To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feete into the way of peace. And the child grew, and waxed strong in spirit, and was in wildernesse, till the day came when hee should shew himselfe vnto the Israelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Son Iesus Christ hast giuen to thine Apostle S. Peter many excellent gifts, and commandedst him earnestly to feede thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Acts 12.1. AT the same time, Herod the king stretched forth his hands to vexe certaine of the congregation, & he killed James the brother of John with the sword. And because he saw it pleased the Iewes, hee proceeded further, and tooke Peter also. Then were

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the dayes of ſweete breade. And when hee had caught him, hee put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to bee kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon. But prayer was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound with two chaines, and the keepers before the doore kept the priſon. And behold, the Angel of the Lord was there preſent, and a light ſhined in the habitation, and he ſmote Peter on the ſide, and ſtirred him vp, ſaying, Ariſe vp quickly. And his chaines fell from his hands. And the Angel ſayd vnto him, Gird thy ſelfe, and bind on thy ſandals. And ſo he did. And he ſayth vnto him, Caſt thy garment about thee, and follow me. And hee came out, and followed him, and wiſt not that it was trueth which was done by the Angel, but thought that he had ſeene a viſion. When they were paſt the firſt and ſecond watch, they came vnto the yron gate, that leadeth vnto the City, which opened to them by the owne accord: and they went out, and paſſed through one ſtreete, and forthwith the Angel departed from him. And when Peter was come to himſelfe, he ſayd, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Goſpel.

WHen Ieſus came into the coaſts of the City, which is called Ceſarea Philippi, hee aſked his Diſciples, ſaying, Whom doe men ſay that I the Sonne of man am? They ſayd, Some ſay that thou art Iohn Baptiſt, ſome Elias, ſome Ieremias, Matt. 16. 13.

or one of ỹ Prophets. He ſayth vnto them, But whom ſay ye that I am? Simon Peter anſwered, and ſayd, Thou art Chriſt the Sonne of the liuing God. And Jeſus anſwered, and ſayd vnto him, Happy art thou Simon the ſonne of Jonas: for fleſh and blood hath not opened that vnto thee, but my Father which is in heauen. And I ſay vnto thee, that thou art Peter, and vpon this Rocke will I build my Congregation, and the gates of hell ſhall not preuaile againſt it. And I will giue vnto thee the keyes of the Kingdome of heauen: and whatſoeuer thou bindeſt in earth, ſhall be bound in heauen: and whatſoeuer thou looſeſt in earth, ſhall be looſed in heauen.

¶ S. Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle James, leauing his father and all that hee had without delay, was obedient vnto the calling of thy Sonne Jeſus Chriſt, and followed him: So we forſaking all worldly and carnall affections, may bee euermore ready to follow thy Commaundements, through Jeſus Chriſt our Lord.

The Epiſtle.

Act. 11. 27



IN thoſe dayes came Prophets from the City of Jeruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould bee great dearth throughout all the world, which came to paſſe in the Emperor Claudius dayes. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herod the king

king stretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, he proceeded further, & tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certaine thing of him. And he sayd vnto her, What wilt thou? Shee said vnto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? & to be baptized with the baptisme that I am baptized with? They sayd vnto him, Wee are. He sayd vnto them, Ye shall drinke indeed of my cup, and bee baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto him, and said, Yee know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will be great among you, let him bee your minister, and whosoeuer will be chiefe among you, let him bee your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Matth. 20. 20.

¶ S. Bartholomew Apostle.

The Collect.

OAlmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to

to beleeue and to preach thy word: grant wee beseech thee vnto thy Church, both to loue that hee beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Act. 5. 12. BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: Neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more & more, insomuch that they brought the sicke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter when he came by might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one.

The Gospell.

Luke 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And hee sayd vnto them, The Kings of Nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall bee as the yonger, and hee that is chiefe, shall be as he that doth minister. For whether is greater, hee that sitteth at meat or hee that serueth? Is not hee that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and

drinke

drinke at my table in my Kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to be an Apostle and Euangelist: Grant vs grace to forsake all couetous desires & inordinate loue of riches, and to follow thy sayd Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that wee haue such an Office, euen as God hath mercy on vs, wee goe not out of kinde, but haue cast from vs the cloakes of vnhonesty, & walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hidde, it is hid among them that are lost, in whom the god of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For wee preach not our selues, but Christ Iesus to bee the Lord, and our selues your seruants for Iesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor. 4. 1.

The Gospel.

AND as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receit of Custome: and he sayd vnto him, Follow me. And he arose, & followed him. And it came to passe, as Iesus sate at Matth. 9. 9.

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at meat in his house, behold, many Publicanes also and sinners that came, sate down with Jesus and his disciples. And when the Pharisees saw it, they sayd to his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, hee said vnto the, They that be strong need not the Physician, but they that are sicke. Goe ye rather and learn what that meaneth: I will haue mercy, and not sacrifice: For I am not come to call the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordayned and constituted the seruices of al Angels and men in a wonderfull order: mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Apo. 12. 7. THere was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old serpent called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowde voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony,

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and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a childe vnto him, and set him in the middest of them, and sayd, Verily I say vnto you, except ye turne, and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doeth offend one of these little ones which beleeue in mee, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life, halt or maimed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heede that ye despise not one of these little ones. For I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father, which is in heauen. Matt. 18.

S. Luke Euangelist.

The Collect.

ALmighty God, which calledst Luke the physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by ỹ wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

2. Tim. 4. 1. WAtch thou in all things, suffer afflictions, do the worke thorowly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for mee a Crowne of righteousnesse, which the Lord that is a righteous Iudge, shall giue me at that day, not to me onely, but to all them that loue his comming. Do thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deedes: of whom bee thou ware also, for he hath greatly withstood our words.

The Gospel.

Luk. 10, 1. THe Lord appointed other seuentie and two also, and sent them two and two before him into euery citie and place, whither hee himselfe would come. Therefore hee sayd vnto them,

them, The haruest is great, but the labourers are few. Pray ye therefore the Lord of the haruest to send forth labourers into his haruest. Goe your wayes, behold, I send you forth as Lambes among Wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace bee there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tary stil, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apoſtles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

IVdas the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ, mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you that yee should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore-time vnto such iudgement: they turne the grace of our God into wantonnesse, & denie God (which is the Iude 1.

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as you once know this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel.

John 15. 17.

THis command I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his own: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin: but now haue they both seene and hated, not onely mee, but also my Father,

Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated mee without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of mee. And ye shall beare witnesse also, because yee haue bene with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEhold, I Iohn saw another Angel ascend from the rising of ỳ Sunne, which had the seale of the liuing God, and hee cryed with a loud voice to the foure Angels, to whom power was giuen to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, & there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel. Apoc. 7. 2.

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nepthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, & cryed with a lowde voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, & vnto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, and the foure beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

Matt. 5.1. IEsus seeing the people, went vp into a mountaine, and when hee was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall bee satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the

kingdome

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word, or deede: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that hee haue recompensed the parties whom hee had done wrong vnto, or at the least declare himselfe to bee in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill hee know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other had trespassed against him, and to make amends for that hee himselfe hath offended, and the other partie will not bee perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: the

Miniſter in that cauſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Commuion time a faire white linnen cloth vpon it, ſhal ſtand in the body of the Church or in the Chancell, where Morning prayer and Euening prayer be appoynted to be ſayd. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer with this Collect following.

The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hidde: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after euery Commandement aske God mercy for their tranſgreſſion of the ſame after this ſort.

Miniſter.

GOd ſpake theſe wordes, & ſayd, I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in ỹ earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a iealous God, & viſit

the

the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayd seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole Con-

Congregation, and so rule the heart of thy chosen seruant James our King & Gouernour, that he knowing whose minister hee is, may aboue all things seeke thy honour and glory, and that wee his subiects duely considering whose authoritie hee hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, wee be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisedome: we humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, words, and workes, hee may euer seeke thy honour and glory, and studie to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Graunt this, O mercifull Father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

¶ Immediatly after the Collects, the Priest shall reade the Epistle beginning thus.

The Epistle written in the Chapter of

¶ And the Epistle ended, hee shall say the Gospel beginning thus.

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creede.

IBeleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Jesus Christ, the onely begotten Sonne of God, begotten of his Father before all worldes, God of God,

Light

Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for vs men, and for our ſaluation, came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered and was buried, and the third day he roſe againe, according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And hee ſhall come againe with glory to iudge both the quicke and the dead: whoſe kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholique and Apoſtolique Church. I acknowledge one Baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, & the life of the world to come. Amen.

¶ After the Creede, if there be no Sermon, ſhall follow one of the Homilies already ſet foorth, or hereafter to bee ſet forth by common authority.

¶ After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare vnto the people, whether there be any Holy dayes, or Faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying one or moe of theſe ſentences following, as he thinketh moſt conuenient by his diſcretion.

Matth. 5. LEt your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doeth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow and steale.

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. Matth. 7.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but hee that doth the will of my Father which is in heauen. Matth. 7.

Zache stood foorth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. Luke. 19.

Who goeth a warfare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Cor. 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? 1. Cor. 9.

Doe yee not know, that they which minister about holy things, liue of the sacrifice, and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9.

Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously: let euery man doe according as hee is disposed in his heart, not grudging, or of necessity: for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and Galat. 6.

and ſpecially vnto them which are of the houſhold of faith.

1. Tim. 6. Godlineſſe is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

1. Tim. 6. Charge them which are rich in this world, ỹ they be readie to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.

Hebr. 6. God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter.

Hebr. 13. To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.

1. Iohn. 3. Who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not be turned away from thee.

Tob. 4. Be mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, do thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſsitie.

Prou. 19. He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be payed him againe.

Pſal. 41. Bleſſed be the man that prouideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering daies appointed, euery man and woman ſhall pay

to

to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighthy and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thankes for all men: We humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which wee offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnity, and concord: and graunt that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. Wee beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes, and Gouernors, and ſpecially thy ſeruant James our King, that vnder him wee may bee godly and quietly gouerned. And grant vnto his whole Councell, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet forth thy true and liuely Word, and rightly and duely adminiſter thy holy Sacraments. And to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truly ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And wee moſt humbly beſeech thee of thy goodneſſe (O Lord) to comfort and ſuccour all them which in this tranſitory life be in trouble, ſorrow,

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſaid.

row, neede, sickneſſe, or any other aduerſitie: Graunt this, O Father, for Jeſus Chriſts ſake our onely mediator and aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you that bee heere preſent, and beſeech you for the Lorde Jeſus Chriſtes ſake, that ye will not refuſe to come thereto, being ſo louingly called & bidden of God himſelfe. Yee know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſts to ſit downe, and yet they which be called, (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not bee mooued? who would not thinke a great iniury and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take ye good heede, leſt ye, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes bee not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraid to come: wherefore then doe you not repent and amend? When God calleth you, bee you not aſhamed to ſay, ye will not come? When you ſhould returne to God, will you excuſe your ſelfe, and ſay that you bee not ready? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel,

Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. For my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will be partakers of this holy Communion And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health, euen so it is your duety to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if ye will in no wise thus doe, consider with your selues, how great iniury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, & beseech you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this bee counted else, then a further contempt and vnkindnes vnto God? Truly it is a great vnthankfulnesse to say nay, when yee be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with others. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take, and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather then ye should so doe, depart you hence, and giue place to them that bee godly disposed. But when yee de-

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, & from the banket of most heauenly foode. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde, for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this bee said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed Body and Blood, the which beeing so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duety is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and bee receiued as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods Commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, worde, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you

shall

ſhall perceiue your offences to bee ſuch, as be not onely againſt God, but alſo againſt your neighbours: then you ſhall reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries and wrongs done by you to any other, and likewiſe being ready to forgiue other that haue offended you, as you would haue forgiueneſſe of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid, cannot quiet his owne conſcience, but requireth further comfort or counſell, then let him come to me, or ſome other diſcreete and learned Miniſter of Gods word, and open his griefe, that hee may receiue ſuch ghoſtly counſell, aduiſe, and comfort, as his conſcience may bee relieued, and that by the Miniſters of Gods word he may receiue comfort, and the benefit of abſolution, to the quieting of his conſcience, and auoyding all ſcruple and doubtfulneſſe.

¶ Then ſhall the Prieſt ſay this Exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians: how he exhorteth all perſons diligently to try & examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt, & drinke his blood, then we dwell in Chriſt,

and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then wee be guilty of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs, wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you bee a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and bee in perfect charitie with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that wee should alway remember the exceeding great loue of our Master and onely Sauiour Jesus Christ thus dying for vs, and the innumerable benefites which by his precious blood-shedding hee hath obtained to vs: hee hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance

brance of his death, to our great and endleſſe comfort. To him therefore, with the Father and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holyneſſe and righteouſneſſe all the dayes of our life. Amen.

¶ Then ſhall the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue and charity with your neighbours, and intend to lead a new life, following the Commandements of GOD, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God before this Congregation heere gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall Confeſsion be made in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or els by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, we knowledge and bewaile our manifold ſinnes and wickedneſſe, which wee from time to time moſt grieuouſly haue committed, by thought, word, and deed, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. Wee doe earneſtly repent, and bee heartily ſory for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable: Haue mercy vpon vs, haue mercy vpon vs, moſt mercifull Father, for thy ſonne our Lord Jeſus Chriſts ſake, forgiue vs

all that is paſt, and grant that we may euer hereafter ſerue and pleaſe thee in newnes of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt or the Biſhop being preſent, ſtand vp and turning himſelfe to the people, ſay thus.

ALmighty God, our heauenly Father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodnes, and bring you to euerlaſting life, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt alſo ſay.

¶ Heare what comfortable words our Sauiour Chriſt ſayeth to all that truely turne to him.

Come vnto me all that trauell and be heauy laden, and I will refreſh you.

So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him ſhould not periſh but haue life euerlaſting.

¶ Heare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

¶ Heare alſo what S. John ſaith.

If any man ſinne, we haue an Aduocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes.

After which the Prieſt ſhall proceed ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

Answere.

It is meete and right so to doe.

Priest.

It is very meete and right, and our bounden duty, that wee should at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty, euerlasting God.

¶ Heere shall follow the Proper Preface, according to the time, if there be any especially appointed, or else immediatly shall follow, **Therefore with Angels, &c.**

☞ Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou didst giue Jesus Christ thine only Sonne to be borne as this day for vs, who by the operation of ỹ holy Ghost was made very man, of the substance of ỹ Virgin Mary his mother, & that without spot of sinne, to make vs cleane from al sin: Therfore with Angels, &c.

Vpon Easter day, and seuen dayes after.

BVt chiefly are we bound to prayse thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life. Therefore with Angels, &c.

Vpon Ascension day, and seuen dayes after.

THrough thy most dearely beloued Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight, ascended vp into heauen, to prepare a place for vs, that where he is, there might wee also ascend, and reigne with him in glory. Therefore with Angels, and Archangels, &c.

¶ Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our LORD, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had beene a mighty winde, in the likeneſſe of fiery tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and alſo boldneſſe with feruent zeale, conſtantly to preach the Goſpel vnto all Nations, whereby wee are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jeſus Chriſt. Therefore with Angels, &c.

¶ Vpon the feaſt of Trinity.

IT is very meete, right, and our bounden duety, that we ſhould at all times, and in all places giue thanks to thee, O Lord, Almighty, & euerlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the Father, the ſame wee beleeue of the Sonne, and the holy Ghoſt, without any difference or inequality. Therefore, &c.

¶ After which Prefaces ſhall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and ſaying, Holy, holy, holy, Lord God of hoſts. Heauen and earth are full of thy glory. Glory bee to thee, O Lord moſt High.

¶ Then ſhall the Prieſt kneeling downe at Gods board, ſay in the name of them that ſhall receiue the Communion, this prayer following.

WEe doe not preſume to come to this thy Table, O mercifull Lord, truſting in our owne righteouſneſſe, but in thy manifolde and great mercies

mercies. Wee be not worthy so much as to gather vp the crums vnder thy Table. But thou art the same LORD, whose property is alway to haue mercy: graunt vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offred, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, & did institute, & in his holy Gospel commaund vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of Bread and Wine, according to thy sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may bee partakers of his most blessed body and blood: who in the same night that hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, do this in remembrance of me. Likewise after Supper hee tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you, and for many for the remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both

both kinds himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after, to the people in their hands kneeling. And when he deliuereth the bread, he shall say.

THe body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thankesgiuing.

¶ And the Minister that deliuereth the Cup, shall say.

THe blood of our LORD Iesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, wee thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of prayse & thankesgiuing, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and

with

with whom in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty, and euerliuing God, we most heartely thanke thee, for that thou doest vouchsafe to feede vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes toward vs, and that wee bee very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, bee all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

GLory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory. O Lord GOD, heauenly King, GOD the Father Almighty, O Lord the onely begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of GOD the Father, haue mercy vpon vs. For thou onely

onely art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost art most high in the glory of God the Father, Amen.

¶ Then the Priest, or the Bishop if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

ASsist vs mercifully, O LORD, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gratious and ready help, through Christ our Lord, Amen.

O Almighty Lord and euerliuing God, vouchsafe we beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes and in the workes of thy Commandements, that through thy most mighty protection, both heere and euer, we may be preserued in body and soule, through our Lord and Sauiour Jesus Christ, Amen.

GRaunt we beseech thee, Almighty God that the words which wee haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and

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prayſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy moſt gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord.

ALmighty God, the fountaine of wiſedome, which knoweſt our neceſſities before wee aſke, and our ignorance in aſking: wee beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which for our vnworthineſſe wee dare not, and for our blindneſſe wee cannot aſke, vouchſafe to giue vs, for the worthineſſe of thy Sonne Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to heare the petitions of them that aſke in thy ſonnes Name, wee beſeech thee mercifully to encline thine eares to vs that haue made now our prayers and ſupplications vnto thee, and grant that thoſe things which we haue faithfully aſked according to thy will, may effectually bee obtained, to the reliefe of our neceſſity, and to the ſetting foorth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ Vpon the holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, vntill the ende of the Homily, concluding with the generall prayer (**for the whole ſtate of Chriſts Church militant heere in earth**) and one or moe of theſe Collects afore rehearſed, as occaſion ſhall ſerue. And there ſhall be no celebration of the Lords Supper, except there bee a good number to communicate with the Prieſt, according to his diſcretion. And if there be not aboue twenty perſons in the Pariſh of diſcretion to receiue the Communion, yet there ſhall bee

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no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where bee many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſually to bee eaten at the Table with other meates, but the beſt and pureſt wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe. The bread and wine for the Communion ſhalbe prouided by the Curate and the Church wardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order of this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomably due, then and at that time to be paid.

The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred but at two times in the yeere: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe, although

although it cannot for many conſiderations bee well reſtored againe, it is thought good to follow the ſame as neere as conueniently may bee. Wherefore the people are to bee admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that bee newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may bee put in remembrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe, if neceſsity ſo require, children may at all times be baptized at home.

Publique Baptiſme.

¶ When there are children to bee baptized vpon the Sunday or Holy day, the parents ſhall giue knowledge ouernight, or in the morning afore the beginning of morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there the Prieſt ſhall aske whether the children be baptized or no. If they anſwere no, then ſhall the Prieſt ſay thus.

DEarely beloued, forasmuch as all men bee conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy

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he wil grant to theſe children that thing, which by nature they cãnot haue, that they may be baptized with water & the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay.

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo didſt ſafely leade the children of Iſrael thy people thorow the red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Sonne Jeſus Chriſt, didſt ſanctifie the flood Jordan, and all other waters, to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charity, may ſo paſſe the waues of this troubleſome world, that finally they may come to ỹ land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them, O Lord, as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that

ſeeke,

ſeeke, finde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by Saint Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiendes, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to bee brought vnto him: how hee blamed thoſe that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward geſture and deede he declared his good will toward them: For hee imbraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that he will imbrace them with the armes of his mercy, that hee will giue vnto them the bleſſing of eternall life, and make them partakers

of his euerlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to theſe infants, that they may bee borne againe, and be made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, yee haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the Kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you, that bee their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt

DOeſt thou forſake the deuil and all his workes, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgine Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, & alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the world, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

OMercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be rayſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to

haue victory, and to triumph againſt the deuill, the world, and the fleſh. Amen.

Grant that whoſoeuer is here dedicated to thee, by our Office and Miniſtery, may alſo bee indued with heauenly vertues, and euerlaſtingly bee rewarded through thy mercy, O bleſſed Lord God, who doeſt liue and gouerne all things world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commandement to his diſciples, that they ſhould goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, wee beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, & euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the childe in his hands, & aske the name. And naming the childe, ſhall dippe it in the water, ſo it be diſcreetly and warily done, ſaying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the childe bee weake, it ſhall ſuffice to powre water vpon it, ſaying the afore ſaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying.

WE receiue this childe into the Congregation of Chriſts flocke, and do ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, & manfully

fully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithful ſouldier and ſeruant, vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEeing now, dearely beloued brethren, that theſe children bee regenerate and grafted into the body of Chriſts Congregation, let vs giue thankes vnto God for theſe benefits, and with one accord make our prayers vnto almighty God, that they may leade the reſt of their life according to this beginning.

¶ Then ſhall be ſaid.

Our Father which art in heauen.

¶ Then ſhall the Prieſt ſay.

WE yeeld thee hearty thanks, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, hee may bee inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers & Godmothers together, ſhall ſay this exhortation following

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts and dueties to ſee that theſe infants be taught,

ſo ſoone as they ſhall be able to learne, what a ſolemne vow, promiſe and profeſſion they haue made by you. And that they may know theſe things the better, yee ſhall call vpon them to heare Sermons, and chiefely you ſhall prouide that they may learne the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as hee died, and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

¶ The Miniſter ſhall cõmand that the children bee brought to the Biſhop, to bee confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes, in time of neceſſitie, by the Miniſter of the Pariſh, or any other *lawfull Miniſter that can be procured.*

¶ The Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued. And alſo they ſhall warne them, that without great cauſe and neceſsity, they procure not their children to

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bee paptized at home in their houſes. And when great neede ſhall compell them ſo to doe, then Baptiſme ſhal be adminiſtred on this faſhion. Firſt, let the lawfull Miniſter and them that be preſent, call vpon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to bee baptized againe. But yet neuertheles, if the child which is after this ſort baptized, doe afterward liue, it is expedient that it bee brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame pariſh did himſelfe baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: Or if the childe were baptized by any other lawful Miniſter, that then the Miniſter of the pariſh, where the childe was borne or Chriſtened, ſhall examine and try, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any child to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying.

By whom was the childe baptized?

Who was preſent when the childe was baptized?

And becauſe ſome things Eſſentiall to this Sacrament, may happen to bee omitted, through feare or haſte in ſuch times of extremitie: Therefore I demaund further of you.

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſweres of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not he chriſten the child againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lord Jeſus Chriſt doeth not denie his grace and mercy vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort on this wiſe.

Mark. 10. 13. AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the Kingdome of God. Verily I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a little child, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, yee heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to bee brought vnto him: how hee blamed thoſe that would haue kept them from him: how hee exhorted all men to follow their innocency. Yee perceiue how by his outward geſture and deede, hee declared his good will toward them: For he embraced them in his armes, hee layd his hands vpon them, and bleſſed them.

them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent Infant, that hee hath embraced him with the armes of his mercy, that hee hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our Faith, let vs recite the Articles conteined in our Creede.

Heere the Miniſter, with the Godfathers and Godmothers ſhall ſay.

Our Father which art in heauen, &c.

Then ſhall the Prieſt demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand

hand of God the Father Almighty, and from thence hee shall come againe at the end of the world, to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth & reigneth with thee in the vnity of ỹ same holy Spirit euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duety, to see that this infant be taught, so soone as hee shall be able to learne, what a solemne vow, promise & profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, & chiefly ye shal prouide that he may learne the Creede, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that this childe may bee vertuously brought vp, to leade a godly and a

Christian

Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and goodlineſſe of liuing.

And ſo foorth as in Publike Baptiſme.

But if they which bring the infants to the Church, doe make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare that the childe was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt bapize it in forme aboue written, concerning Publike Baptiſme, ſauing that at the dipping of the child in the Font, he ſhall vſe this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechiſme following.

TO the end that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it according to S. Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame, it is thought good that none hereafter ſhall bee confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoynt) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion,

on, and haue learned what their Godfathers & Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, & with their owne conſent openly before the Church ratifie & confirme the ſame, & alſo promiſe that by the grace of God they wil euermore indeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſsion haue aſſented vnto. Secondly foraſmuch as confirmation is miniſtred to them that bee baptized, that by impoſition of hands and prayer they may receiue ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the deuill, it is moſt meete to bee miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordeined that Confirmation ſhould be miniſtred to them that were of perfit age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God. And that no man ſhall thinke that any detriment ſhall come to children by deferring of their confirmation, he ſhall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be confirmed by the Biſhop.

WHat is your Name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

Anſwere.

My Godfathers & Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe & vow three things in my name. Firſt, that I ſhould forſake the deuill, and all his workes, the pompes and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called me to this ſtate of Saluation, through Jeſus Chriſt our Sauiour, and I pray GOD to giue mee his grace, that I may cotinue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in GOD the Father almighty, maker of heauen and earth, And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the

the dead, hee ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First I learne to beleeue in God the Father, who hath made me, and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue no other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them,

nor

nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate mee, & shew mercy vnto thousands in them that loue me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answere,

Anſwere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Queſtion.

What is thy duety towards God?

Anſwere.

My duety towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, & with all my ſtrength: To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name and his word, and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duety towards thy neighbour?

Anſwere.

My duety towards my neighbour is to loue him as my ſelfe, and to doe to all men as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honor and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, Spirituall paſtours and maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deede. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſobernes, and chaſtity. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe know this, that thou art not able

to

to doe theſe things of thy ſelfe, nor to walke in the Commandements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto me, and to all people, that wee may worſhip him, ſerue him, and obey him as wee ought to doe. And I pray vnto God, that he wil ſend vs all things that be needfull both for our ſoules and bodies, and that hee will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that he will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemy, and from euerlaſting death. And this I truſt hee will doe of his mercy and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So bee it.

Queſtion.

HOw many Sacraments hath Chriſt ordeyned in his Church?

Anſwere.

Two onely, as generally neceſſary to ſaluation,

that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwere.

I meane an outward and viſible ſigne, of an inward and ſpirituall grace, giuen vnto vs, ordained by Chriſt himſelfe, as a meanes whereby we receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwere.

Two: the outward viſible Signe, and the inward Spirituall Grace.

Queſtion.

What is the outward viſible Signe, or forme in Baptiſme?

Anſwere.

Water: wherein the perſon baptized is dipped, or ſprinckled with it, In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſtion.

What is the inward and Spirituall Grace?

Anſwere.

A death vnto ſinne, and a new birth vnto righteouſneſſe, for being by nature borne in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwere.

Repentance, whereby they forſake ſinne: and Faith, whereby they ſtedfaſtly beleeue the promiſes of God, made to them in that Sacrament.

Queſtion.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot performe them?

Anſwere.

Yes: they doe performe them by their Sureties, who promiſe and vow them both in their names: which when they come to age, themſelues are bound to performe.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwere.

For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receiue thereby.

Queſtion.

What is the outward part, or Signe of the Lords Supper?

Anſwere.

Bread and Wine, which the Lord hath commanded to be receiued.

Queſtion.

What is the inward part or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Queſtion.

What are the benefits whereof wee are partakers thereby?

Anſwere.

The ſtrengthening and refreſhing of our ſoules by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come vnto the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a New life, haue a liuely faith in Gods mercy through Chriſt, with a thankefull remembrance of his death, and be in charity with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme as the Biſhop, or ſuch as hee ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop, by one that ſhall bee his Godfather or Godmother, that euery child may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

¶ Confirmation, or laying on of hands.

OVr helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

Anſwere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who haſt vouchſafed to regenerate theſe thy ſeruants by water and the holy Ghoſt, and haſt giuen vnto them forgiueneſſe of all their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and dayly increaſe in them thy manifold giftes of grace, the ſpirit of wiſedome and vnderſtanding, the ſpirit of counſell and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them, O Lord, with the ſpirit of thy holy feare. Amen.

¶ Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increaſe in thy holy Spirit more and more, vntill hee come vnto thy euerlaſting kingdome. Amen.

¶ Then ſhall the Biſhop ſay.

¶ Let vs pray.

ALmighty and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy Maieſty, we make our humble ſupplications vnto thee for theſe children, vpon whom, after the example of the holy Apoſtles, wee haue layd our hands, to certifie them by this ſigne of thy fauour & gracious goodneſſe toward them: let thy fatherly hand, wee beſeech thee, euer bee ouer them: let thy holy Spirit euer bee with them, and ſo leade them in the knowledge and obedience of thy word,

that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee, and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost bee vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church instruct and examine so many children of his Parish, sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords prayer, and the ten Commaundements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, vntill such time as hee can say the Catechisme, and be confirmed.

¶ The

¶ The forme of ſolemnization of Matrimony.

¶ Firſt, the Banes muſt bee asked three ſeuerall Sundayes or Holy dayes in the time of Seruice, the people being preſent, after the accuſtomed manner.

¶ And if the perſons that ſhould bee married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, we are gathered together heere in the ſight of God, and in the face of this Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of GOD in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall Vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like brute beaſtes that haue no vnderſtanding, but reuerently, diſcreetly,

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordayned. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly, it was ordained for a remedie against sinne, and to auoyde fornication, that such persons as haue not the gift of continencie, might Marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperity and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall bee married, he shall say.

I Require and charge you as you wil answere at the dreadfull day of Iudgement, when the secrets of all hearts shall bee disclosed, that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will bee bound, and sufficient Sureties with him, to the parties, or els put in a caution to the full

value

value of ſuch charges as the perſons to be married doe ſuſtaine, to prooue his allegation, then the ſolemnization muſt be deferred vnto ſuch time as the trueth bee tryed. If no impediment be alleadged, then ſhall the Curate ſay vnto the man.

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her, in ſickeneſſe and in health? and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. WIlt thou haue this man to thy wedded huſband, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou obey him and ſerue him, loue, honour, and keepe him in ſickneſs and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue.

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to bee married to this man?

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying

I N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worſe, for richer, for poorer, in ſickeneſſe and in health, to

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed duety to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe

and

and keep the vow and couenant betwixt them made, (wherof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, thorow Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as M. and M. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost.

And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue and keep you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clerks going to the Lords Table, shall say, or sing this Psalme following.

BLessed are all they that feare the Lord: and walke in his wayes. Beati omnes. Psal. 128.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the oliue branches: round about thy table.

Loe thus shall the man bee blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

Yea, thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

The

¶ This Pſalme ended, and the man and the woman kneeling afore the Lords Table, the Prieſt ſtanding at the Table, and turning his face toward them, ſhall ſay.

Miniſter.

Lord haue mercy vpon vs.

Anſwere.

Chriſt haue mercy vpon vs.

Miniſter.

Lord haue mercy vpon vs.

OUr Father which art in heauen, hallowed be thy Name, &c.

And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmaid.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them a Tower of ſtrength,

Anſwere.

From the face of their enemie.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

OGod of Abraham, God of Iſaac, God of Iacob, bleſſe theſe thy ſeruants, and ſow the ſeede of eternall life in their mindes, that whatſoeuer in thy holy

holy word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shalbe omitted, where the women is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestly, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint, that out of man, (created after thine owne image & similitude) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony haddest made one. O God which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall mariage and vnity betwixt Christ and his Church: Looke mercifully vpon these thy seruants, ỹ both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe

for

for it, louing and cherishing it euen as his owne flesh: and also that this woman may bee louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherite thine euerlasting kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say.

ALmighty God, which at ỹ beginning didst create our first parents Adam & Eue, and didst sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shalbe said a Sermon, wherein ordinarily, so oft as there is any mariage, the office of a man and wife shall bee declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbands towards their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandement to all maried men, Yee husbans, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto him-

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall bee one flesh. This mysterie is great: but I speake of Christ and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that bee married, Yee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto all men that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers bee not hindred.

Hitherto yee haue heard the duetie of the husband toward the wife. Now likewise yee wiues heare and learne your dueties towards your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Yee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

There-

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also bee in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians S. Paul giueth you this short lesson, Yee wiues submit your selues vnto your owne husbands, as it is conuenient in the Lord. Colos. 3.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparrell let it not be outward with broided haire, and trimming about with gold, either by putting on of gorgeous apparrell: but let the hid man which is in the heart, bee without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the olde time did the holy women which trusted in God, apparrell themselues, being subiect to their owne husbands, As Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare. 1. Pet. 3.

¶ The new married persons the same day of their marriage, must receiue the holy Communion.

¶ The

¶ The order for the visitation of the Sicke.

¶ The Priest entring in to the sicke persons house shall say, **Peace be in this house, and to all that dwell in it.**

¶ When he commeth into the sicke mans presence, hee shall say keeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers, Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

OVr Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong Tower.

Answere.

From the face of his enemie.

Minister.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs Almightie and most mercifull God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visit him, O Lord, as thou diddest visit Peters wiues mother, and the Captaines seruant. So visit and restore to this sicke person his former healthy, (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. wherefore, whatsoeuer your sickenesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to try your patience for the example of others, and that your Faith may bee found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it bee sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainely, that if you truely repent

pent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christs sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited bee very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye indure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not now much rather bee obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but hee doth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnesse to visit vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For he himselfe went not vp to ioy, but first he suffred paine, hee entred not into his glory, before hee was crucified, so truely our way to eternall ioy is to suffer heere with

Christ

Christ, and our doore to enter into eternall life, is gladly to dye with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore, taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is account to bee giuen vnto the righteous Judge, of whom all must bee iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull Judgement: therefore I shal shortly rehearse the articles of our faith, that you may know whether you doe beleeue as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

DOest thou beleeue in God the Father Almighty, &c. As it is in Baptisme.

Then shall the Minister examine whether hee be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where hee hath done wrong or iniury to any man, that he make amends to the vttermost of his power. And if hee haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his Conscience, and quietnesse of his executors. But men must be oft admonished, that they set an oder for their temporall goods and lands, when they be in health.

These words before rehearsed may be said, before the

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sicke person, and that most earnestly, to liberality toward the poore. Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authority committed vnto me, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing Father, whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Son Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer bee put to confusion: but ridde mee, and deliuer mee in thy righteousnesse, incline

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for mee, I will patiently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me frō my youth vp vntil now: therefore wil I tell of thy wonderous workes.

Forsake mee not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O GOD, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh me: yea, & broughtest me from ỹ deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I prayse thee & thy faithfulnesse, O God, playing vpon an instrumẽt of musicke: vnto thee wil I sing vpon the harpe, O thou Holy one of Israel.

My lippes will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame, that seeke to doe me euill.

Glory be to the Father, &c. As it was in the &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, bee now and euermore thy defence, and make thee to know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The

the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may bee alwayes in a readineſſe to die whenſoeuer it ſhal pleaſe Almighty God to call them, the Curats ſhal diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to bee vnquiet for lacke of the ſame. But if the ſicke perſon bee not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many bee appointed to Communicate with him, and hauing a conuenient place in the ſicke mans houſe where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing GOD, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to graunt that hee may take his ſickneſſe patiently, and recouer his bodily health, if it bee thy gracious will, and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee Heb. 12.

correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn 5. **VErely, verely I ſay vnto you, He that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.**

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that bee appointed to communicate with the ſicke. But if any man, either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſted faſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, hee doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of plague, ſweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can bee gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely Communicate with him.

¶ The

¶ The order for the buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clerkes shall sing, and so goe either into the Church, or towards the graue.

I Am the resurrection and the life, sayth the Lord. He that beleeueth in me, yea, though hee were dead, yet shall he liue. And whosoeuer liueth and beleeueth in me, shall not die for euer. Iohn 11.

I know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall bee couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes. Iob 19.

WEe brought nothing into this world, neither may wee carry any thing out of this world. 1. Tim. 6.

The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord. Iob 1.

¶ When they come to the graue, while the corps is made ready to bee layd in the earth, the Priest shall say, or the Priest and Clerks shall sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He commeth vp, and is cut downe like a floure, he fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life we be in death: of whom may we seeke for succour but of thee, O Lord, which for our sinnes iustly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mighty, O Iob 14.

holy and merciful Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother heere departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

Reuel. 14. I Heard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shal follow this Lesson taken out of the fifteenth chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shal all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming: then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authority, and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For he hath put all things vnder his feete. But when hee sayth, All things are put vnder him, it is manifest, that hee is excepted that

hath

hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? Yea, and why stand wee alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not ye deceiued, euil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How rise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne pleasure, to euery seede his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weaknesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body,

body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. We shall not all sleepe: but wee shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shalbe brought to passe the saying that is written: Death is swallowed vp into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be vnto God which hath giuē vs victory through our Lord Iesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know, how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our

Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere,

But deliuer vs from euill. Amen.

Priest.

ALmighty God, with whom do liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they bee deliuered from the burden of the flesh, bee in ioy and felicity: we giue thee hearty thankes, for that it hath pleased thee to deliuer this (N.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy Kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleepe in him: We meekely beseech thee, O Father, to rayse vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life wee may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue & feare thee, saying, Come ye blessed children of my Father,

receiue

receiue the kingdome prepared for you from the beginning of the world. Grant this, wee beseech thee, O mercifull Father, through Iesus Christ our mediatour and redeemer. Amen.

The thanksgiuing of Women after Childbirth, commonly called The Churching of Women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FOrasmuch as it hath pleased Almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of Childbirth: ye shall therefore giue hearty thankes vnto God, and pray.

¶ Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answere.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: grant, wee beseech thee, most mercifull Father, that shee through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A

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¶ Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answere.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: grant, wee beseech thee, most mercifull Father, that shee through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A

¶ A Commination againſt ſinners, with certaine prayers to be vſed diuers times in the yeere

¶ After Morning prayer, the people being called together by the ringing of a Bell, and aſſembled in the Church, the Engliſh Letany ſhall bee ſayd, after the accuſtomed maner: which ended, the Prieſt ſhall goe into the Pulpit, and ſay thus.

BRethren, in the Primitiue Church there was a godly diſcipline, that at the beginning of Lent ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſoules might be ſaued in the day of the Lord: and that other admoniſhed by their example, might be the more afraid to offend.

In the ſtead whereof, vntill the ſaid diſcipline may be reſtored againe, (which thing is much to be wiſhed) it is thought good, that at this time in your preſence ſhould bee read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that yee ſhould anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather bee called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which yee affirme with your owne mouthes, the curſe of God to be due.

Curſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And

And the people ſhall anſwere, and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blind to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

A Commination.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, & adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

Pſal. 119. NOw, ſeeing that all they be accurſed (as the Prophet Dauid beareth witneſſe) which * doe erre and goe aſtray from the commandements of God, let vs, (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meekeneſſe of heart, bewayling and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance.

Matth. 3. * For now is the axe put vnto the roote of the trees, ſo that euery tree, which bringeth not forth good fruit, is hewen downe, and caſt into the fire.

Heb. 11. * It is a fearefull thing to fall into the hands of the liuing God: he ſhall powre downe raine vpon the ſinners, * ſnares, fire and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke. For loe, * the Lord is come out of his place, to viſite the wickedneſſe of ſuch as dwell vpon the earth. But * who may abide the day of his comming? Who ſhalbe able to endure when hee appeareth? * His fan is in his hand, and hee will purge his floore, and gather his wheate into the barne, but hee will burne the chaffe with vnquenchable

Pſal. 11. Eſay 26. Mala. 3. Matth. 3.

quenchable fire. * The day of the Lord commeth as a theefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, & they shall not escape. Then shall * appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubburnesse of their heart haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. * Then shall they call vpon mee, saith the Lord, but I will not heare, they shall seeke me early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

1. Thes. 5.

Rom. 2.

Prou. 1.

Matt. 25.

* Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth when none can worke: but * let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not * cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pity promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart wee returne vnto him. * For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wooll.

2. Cor. 6.

Iohn 9.

Matt. 25

Esay 1.

Ezek. 18. *Turne you cleane, sayth the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new spirit. Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God? turne you then, and ye shall liue.

1. Iohn 2. *Although wee haue sinned, yet haue wee an aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esay 53. *For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, *if we will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charity, and bee ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of thy Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and hee will set vs on his right *hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen.

Matt. 11.

Matt. 25.

¶ Then shall they all kneele vpon their knees, & the Priest and Clerkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme. Miserere mei Deus:

Haue

HAue mercy vpon mee, O God, after thy great goodnesse according to the multitude of thy mercies doe away mine offences. Miserere mei Deus. Psal. 51.

Wash me throughly from my wickednesse: & cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord, my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c. As it was &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answer.

And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers and spare all those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, thorow Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sin and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Jesus Christ our Lord.

¶ Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, and so shall wee bee turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

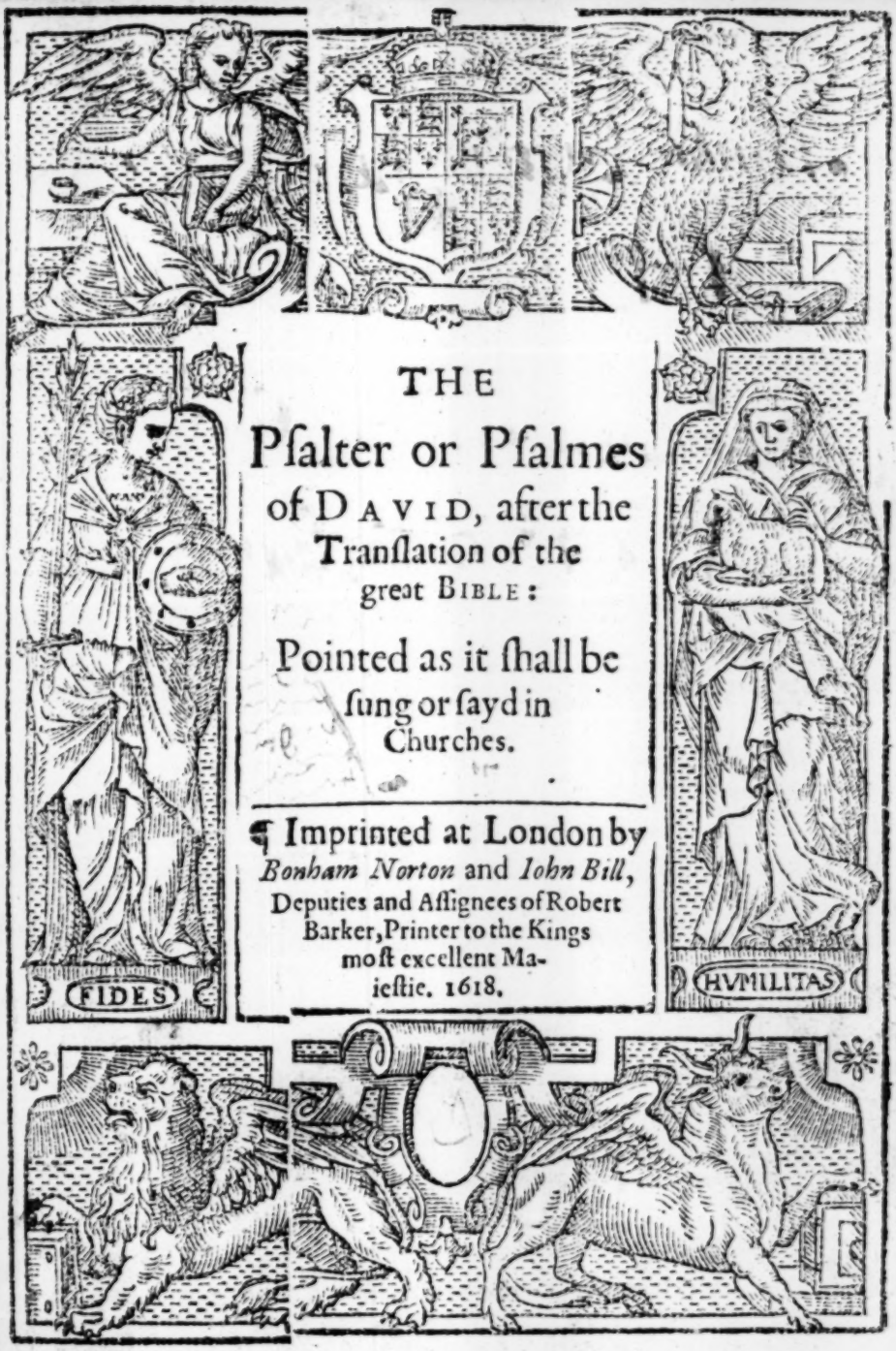
¶ Godly prayers.

¶ A prayer necessary for all persons.



Most mercifull God, I a wretched sinner acknowledge my selfe bound to keepe thy holy Commandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Law, to iustifie all them that beleeue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to bee purged from my sinnes, and not in my good workes be they neuer so many. Giue me grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly, vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from the truely taught in holy Scripture. In prosperity, O Lord, saue me that I waxe not proud. In aduersity helpe mee, that I neuer despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may bee sorry without desperation, trust in thy mercy without presumption, that I may

amend



THE Pſalter or Pſalmes of DAVID, after the Tranſlation of the great BIBLE:

Pointed as it ſhall be ſung or ſayd in Churches.

¶ Imprinted at London by *Bonham Norton* and *Iohn Bill*, Deputies and Aſſignees of Robert Barker, Printer to the Kings moſt excellent Maieſtie. 1618.

James. Barrow. his. Book.

1755.

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The Pſalmes of Dauid.

Beatus vir qui non abijt. Pſal. 1.



Bleſſed is the man that hath not walked in the counſell of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeate of the ſcornfull. Morning prayer.

2 But his delight is in the Lawe of the Lord: and in his Lawe will hee exerciſe himſelfe day and night.

3 And hee ſhall be like a tree planted by the water ſide: that will bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth it ſhall proſper.

5 As for the vngodly it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhall not be able to ſtand in the Iudgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of their rghteous: and the way of the vngodly ſhall perish.

Quare fremuerunt; Pſal. 2.

WHy doe the heathen ſo furiouſly rage together: and why do the people imagine a vaine thing?

2 The Kings of the earth ſtand vp, and the Rulers take counſell together: againſt the Lord, and againſt his Anointed.

3 Let vs breake their bonds aſunder, and caſt their cords from vs.

4 He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion.

5 Then

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my sonne, this day haue I begotten thee.

8 Desire of mee, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest hee be angry, & so yee perish from the right way: if his wrath bee kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many a one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard him out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Salua-

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O ye sonnes of men how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their come, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou LORD onely that makest mee dwell in safety.

Verba mea auribus. Psal. 5.

PVnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For:

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as bee foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare wil I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednes.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me.

4 Turne

4 Turne thee, O Lord, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit.

6 I am weary of my groning, euery night waſh I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhalbe cõfounded & ſore vered: they ſhalbe turned backe, and put to ſhame ſuddenly.

Domine, Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, & deliuer me.

2 Leſt he deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickednelle in my hands.

4 If I haue rewarded euill vnto him that deal't friendly with mee: yea, I haue deliuered him that without any cauſe is mine enemie.

5 Then let mine enemy perſecute my ſoule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp, O Lord, in thy wrath, & lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for me in the iudgement that thou haſt cõmanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift vp thy ſelfe againe.

8 The Lord ſhall iudge the people, giue ſentence with me, O Lord: according to my righteouſneſſe,

and

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge strong and patient: and God is prouoked euery day.

13 If a man will not turne hee will whet his sword: he hath bent his bow and made it ready.

14 Hee hath prepared for him the instruments of death: hee ordeineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will prayse the Name of the Lord, the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I wil consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 The

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe & oxen: yea, and the beasts of the field.

8 The foules of the ayre, & the fishes of the sea: and whatsoeuer walketh thorow the paths of the sea.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. Morning prayer.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O prayse the Lord which dwelleth in Sion: shew the people of his doings.

12 For when hee maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe into the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway bee forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the Heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the Heathen may know themselues to be but men.

Vt quid Domine? Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that hee careth not for God: neither is God in all his thoughts.

5 His

5 His wayes are alwayes grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath sayd in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto mee.

7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dens doth hee murder the innocent, his eyes are set against the poore.

9 For hee lieth wayting secretly, euen as a Lyon lurketh he in his den: that he may rauish the poore.

10 He doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his Captaines.

12 He hath sayd in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme GOD: while he doth say in his heart, Tush, thou GOD carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou

prepareſt their heart, & thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth bee no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhould flie as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will bee caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heauen.

5 His eyes conſider the poore: and his eye liddes trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe doeth his ſoule abhorre.

7 Vpon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme, and tempeſt: this ſhall be their portion to drinke.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

Euening prayer.

HElpe me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſayd, With our tongue we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs?

5 Now

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.

7 The words of the Lord are pure words: euen as the ſiluer which from the earth is tryed, and puri-fied ſeuen times in the fire.

8 Thou ſhalt keepe them, O Lord: thou ſhalt pre-ſerue him from this generation for euer.

9 The vngodly walke on euery ſide: when they are exalted, the children of men are put to rebuke.

Vſquequô Domine. Pſal. 13.

HOw long wilt thou forget me, (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long ſhall I ſeeke counſell in my ſoule, and be ſo vexed in my heart: how long ſhall mine enemies triumph ouer me?

3 Conſider and heare me, O Lord my God: ligh-ten mine eyes that I ſleepe not in death.

4 Leſt mine enemy ſay, I haue preuailed againſt him: for if I be caſt downe, they that trouble me will reioyce at it.

5 But my truſt is in thy mercy: and my heart is ioyful, in thy ſaluation.

6 I will ſing of the Lord, becauſe he hath dealt ſo louingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe foole hath ſayd in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one ẏ doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtand and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction & vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuity of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit? Psal 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doeth the thing that is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and dis-

appoin-

appointeth him not: though it were to his owne hinderance.

6 Hee that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drink offerings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my ſentence come foorth from thy preſence: and let thine eyes looke vpon the thing that is equall.

3 Thou haſt proued and viſited mine heart in the night ſeaſon, thou haſt tryed me, & ſhalt finde no wickedneſſe in me: for I am vtterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens workes that are done againſt the words of my lips: I haue kept me from the waies of the deſtroyer.

5 O hold thou vp my goings in thy paths: that my footſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy merueilous louing kindneſſe, thou that art the Sauiour of them that put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide mee vnder the ſhadow of thy wings.

9 From the vngodly that trouble me: mine enemies compaſſe me round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proude things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men (I ſay,) and from the euill world: which haue their portion in this life, whoſe bellies thou fillest with thy hid treaſure.

15 They haue children at their deſire: and leaue the

the reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. Pſal. 18.

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge. Euening prayer.

2 I will call vpon the Lord which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed mee: and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhal he heare my voice out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The earth trembled and quaked: the very foundations alſo of the hilles ſhooke and were remooued, becauſe he was wroth.

8 There went a ſmoake out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 He bowed the heauens alſo and came downe: and it was darke vnder his feete.

10 Hee rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 Hee made darkeneſſe his ſecret place: his pauilion round about him, with darke water and thicke cloudes to couer him.

12 At the brightneſſe of his preſence his cloudes remooued:

remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer mee from my strongest enemie, and from them which hate me: for they are too mightie for mee.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 Hee brought me forth also into a place of libertie: hee brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the waies of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For

27 For thou shalt saue the people that are in aduersity: & shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an hoste of men: and with the helpe of my God, I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feete: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen mee the defence of thy saluation: thy right hand also shall hold mee vp, and thy louing correction shall make me great.

36 Thou shalt make roome enough vnder mee for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, & ouertake them: neither wil I turne againe till I haue destroyed them.

38 I will smite them, that they shall not bee able to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall cry, but there shall bee none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not knowne: shall serue mee.

45 Assoone as they heare mee, they shall obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraide out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord, among the gentiles: and sing prayses vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindenesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe Heauens declare the glory of GOD: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath hee set a tabernacle for the Sun: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Giant to run his course.

6 It

6 It goeth foorth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft hee offendeth? O cleanse thou me from my secret faults,

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioice in thy saluation, and triumph in:

in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shal not miscary.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: and

and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and prayse thy power.

Deus, Deus meus Psal. 21.

MY GOD, my God, looke vpon mee, why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint? Euening prayer.

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh mee to scorne: they shoote out their lips, and shake their heads saying:

8 He trusted in God, that hee would deliuer him: let him deliuer him if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was born: thou art my God, euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Basan close me in on euery side.

13 They

13 They gape vpon mee with their mouthes as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioint: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogges are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet: I may tell all my bones, they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But bee thou not farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I prayse thee.

23 O prayse the Lord yee that feare him: magnifie him all yee of the seede of Jacob, and feare him all ye seed of Israel.

24 For hee hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My prayse is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord shall prayse him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues

ſelues and bee turned vnto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All ſuch as bee fat vpon earth: haue eaten and worſhipped.

30 All they that go downe in to the duſt, ſhall kneele before him: & no man hath quickned his owne ſoule.

31 My ſeede ſhall ſerue him: they ſhall bee counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 He ſhall feede me in a greene paſture: and leade me forth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring me forth in the paths of righteouſneſſe for his Names ſake.

4 Yea, though I walke through the valley of the ſhadow of death, I will feare no euill: for thou art with me, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before mee againſt them that trouble mee: thou haſt anoynted my head with oyle, and my cup ſhall be full.

6 But thy louing kindneſſe and mercy ſhall follow mee all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

10 Who is the King of glory: euen ỹ Lord of hosts, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Leade mee forth in thy trueth, and learne mee: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will

will he teach sinners in the way.

8 Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate, and in misery.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord: for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine

eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirsty.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will prayse the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, euen my enemies & my foes came vpon me to eate vp my flesh: they stumbled & fell.

3 Though an hoste of men were layd against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach mee thy way, O Lord: and leade mee in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou ỹ Lords leisure: be strong, & he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them ỹ go downe into ỹ pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy seate of thy holy Temple.

3 O plucke me not away, neither destroy me w̃ the vngodly & wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their heart.

4 Reward them according to their deedes: and according to the wickednes of their owne inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praysed bee the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, & I am helped: therefore my heart danceth for ioy, and in my song will I prayse him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, & set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord, O yee mighty, bring young Rams vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 Hee made them also to skip like a Calfe: Libanus also and Syrion like a young Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring

bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a king for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing prayses vnto the Lord, O yee Saints of his: and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauines may endure for a night, but ioy commeth in the morning.

6 And in my prosperity, I sayd, I shall neuer bee remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face from mee: and I was troubled.

8 Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therfore shall euery good man sing of thy prayse without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And bee thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw mee out of the net that they haue layde priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemie: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eie is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquity: and my bones are consumed.

13 I became a reproofe among all mine enemies, but especially among my neighbors: and they of mine acquaintance were afraid of mee, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer mee from the hand of mine enemies: & from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion, and be put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast layd vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong City.

24 And when I made haste, I sayd: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Bee strong, and hee shall stablish your heart: all ye that put your trust in the Lord.

Beati

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I sayd, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayst be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will informe thee, & teach thee in ỹ way wherein thou shalt go: and I will guide thee with mine eye.

10 Bee ye not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly; but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Bee glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Prayse the Lord with harpe: sing Psalmes vn-

to

to him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayses lustily vnto him with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shal endure for euer: & the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehouah: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld al the children of men: frō the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can bee saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is coūted but a vain thing to saue a mā: neither shal he deliuer any man by his great strength.

17 Behold, the eie of the Lord is vpon them that feare him:

him: and vpon them that put their trust in his mercy.
18 To deliuer their soules from death: and to feed them in the time of dearth.
19 Our soule hath patiently tarried for the Lord: for he is our helpe, and our shield.
20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.
21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his prayse shall euer be in my mouth.
2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.
3 O prayse the Lord with me: and let vs magnifie his Name together.
4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not ashamed.
6 Loe the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.
7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.
8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.
9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.
10 The Lions do lacke and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.
11 Come ye children and hearken vnto me: I will teach you the feare of the Lord.
12 What man is he that lusteth to liue and would faine see good dayes: keepe thy tongue from euill and thy

thy lips that they speake no guile.

13 Eschew euil, and doe good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth them out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth ỹ soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stoppe the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For

7 For they haue priuily layde their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath layd priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoyleth him?

11 False witnesse did rise vp: they layde to my charge things that I knew not.

12 They rewarded mee euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will prayse thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and sayd: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Judge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together, that reioyce at my trouble: let them bee clothed with rebuke & dishonor, that boast themselues against me.

27 Let them be glad & reioice that fauour my righteous dealing: yea, let thē say alway, Blessed be ỹ Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The wordes of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himselfe wisely, and to doe good.

4 Hee imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the hea-

uens:

uens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like ỹ strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindenesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, & shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man ỹ doth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure:

fret

fret not thy selfe, else shalt thou be moued to doe euill.
9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.
10 Yet a little while, and the vngodly shall be clean gone: thou shalt look after his place, & he shalbe away.
11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.
12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.
13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.
14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy: and to slay such as be of a right conuersation.
15 Their sword shall go through their owne heart: and their bow shall be broken.
16 A small thing that the righteous hath: is better then great riches of the vngodly.
17 For the armes of the vngodly shall bee broken: and the Lord vpholdeth the righteous.
18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.
19 They shall not bee confounded in the perilous time: & in the dayes of dearth they shall haue enough.
20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.
21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.
22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.
24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene yong, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at ỹ last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But the saluation of the righteous cõmeth of the Lord:

Lord: which is also their strength in ỹ time of trouble.

41 And the Lord shal stand by them and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure. Morning prayer.

2 For thine arrowes sticke fast in me: and thy hand prẽsseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My woundes stinke and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My louers and my neighbors did stand looking vpon my trouble: and my kinsemen stood afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euil, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and

in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: bee not thou farre from me.

22 Haste thee to helpe mee: O Lord God, my saluation.

Dixi, custodiam. Psal. 39.

I Sayd, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: ỹ I may be certified how lõg I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth

quieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy

thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of mee, that I should fulfil thy wil, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath been of thy trueth, & of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of my head, and my heart hath fayled me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praysed.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is hee that considereth the poore and needy: the Lord shall deliuer him in the time of trouble. Euening prayer.

2 The Lord preserue him and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I sayd, Lord bee mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill for me: when shal he die, and his name perish?

6 And if he come to see mee, hee speaketh vanity: and his heart conceiueth falshood within himselfe, & when he cometh foorth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eat of my bread, hath layde great wait for me.

10 But be thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end, Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they daily say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thanksgiuing: among such as keepe Holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: why goe I thus heauily while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble mee, cast mee in the teeth.

13 Namely, while they say dayly vnto mee: where is now thy God?

14 Why art thou so vexed, O my soule: and why art

art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light, and thy trueth, that they may leade me: and bring me vnto thy Holy hill: and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me.

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares O God, our Fathers haue told vs: what thou hast done in their time of old. Morning prayer.

2 How thou hast driued out the heathen with thy hand, & planted them in: how thou hast destroyed the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Jacob:

6 Through

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will prayse thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbors: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the slanderer and blasphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not

God

God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are wee killed all the day long: and are counted as ſheepe appointed to be ſlaine.

23 Up Lord, why ſleepeſt thou: awake, and bee not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought lowe, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then ỹ children of men: full of grace are thy lips, becauſe God hath bleſſed thee for euer.

4 Gird thee with thy ſword vpō thy thigh, O thou moſt mighty: according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour: ride on, becauſe of the word of truth, of meekneſs, & righteouſneſs, & thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhall be ſubdued vnto thee: euen in the mids among the kings enemies.

7 Thy ſeat, O God, endureth for euer: the ſcepter of thy kingdome is a right ſcepter.

8 Thou haſt loued righteouſneſs, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oyle of gladneſs aboue thy fellowes.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſſia: out of the Iuory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women:

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about with diuers colours.

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the Kings palace.

17 In stead of thy Fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hilles be carried into the mids of the Sea.

3 Though the waters thereof rage and swell: and though ỹ mountains shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes

domes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

Euening prayer.

CLap your hands together, all yee people: O sing vnto God with the voyce of melody.

2 For the Lord is high, and to bee feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trumpet.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

7 For God is the king of all the earth: sing ye prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of ỹ God of Abraham: for God, which is very high exalted, doth defend the earth as it were with a shield.

Magnus

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be prayſed: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northſide lieth the city of the great King. God is well knowen in her palaces, as a ſure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueyled to ſee ſuch things: they were aſtonied and ſuddenly caſt downe.

5 Feare came there vpon them, and ſorrow: as vpon a woman in her trauaile.

6 Thou ſhalt breake the ſhips of the ſea: through the Eaſt winde.

7 Like as we haue heard, ſo haue we ſeene in the city of the Lord of hoſtes, in the citie of our God: God vpholdeth the ſame for euer.

8 We wayt for thy louing kindneſſe, O God: in the middeſt of thy Temple.

9 O God, according vnto thy Name, ſo is thy prayſe vnto the worldes end: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioice, and the daughters of Juda be glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, ſet vp her houſes: that ye may tell them that come after.

13 For this God is our God for euer and euer: hee ſhall be our guide vnto death.

Audite hæc omnes. Pſal. 49.

OHeare ye this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing hee may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity prayse their saying.

14 They lye in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beauty shall consume in the Sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afrayd though one bee made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when

he

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mighty Lord hath spoken: and called the world from the rising vp of the Sun vnto the going downe therof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shal goe before him a consuming fire, & a mighty tempest shall be stirred vp round about him.

4 Hee shall call the heathen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shal declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I wil not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor he goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If

12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, & takest my couenãt in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set foorth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, & I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Whoso offreth me thankes and prayse, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse according to the multitude of thy mercies doe away mine offences.

2 Wash mee throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hyssope, and I shall bee cleane: thou shalt wash mee, and I shalbe whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord, & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou bee pleased with the sacrifice of righteousnes, with the burnt offerings & oblations:

then

then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnes of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnes: and to talke of lies more then righteousnes.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee and plucke thee out of thy dwelling, & roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.

2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken ỹ bones of them that beleiged thee, ỹ hast put thē to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuity.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shal reward euil vnto mine enemies: destroy them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord, because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpō mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischiefe,

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I sayd, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, O Lord, & diuide them: for I haue spied vnrighteousnes, & strife in the City.

10 Day & night they goe about within the walles thereof: mischiefe also & sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against mee: for then peraduenture I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is hee that hath deliuered my soule in peace

from the battell that was against me: for there were many with me.

20 Yea, euen GOD that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, & he shall nourish thee: & shal not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure me: he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow mee vp: for they bee many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my wordes: all that they imagine is to doe me euill.

6 They hold all together, & keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednes: thou, O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BEe mercifull vnto mee, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tiranny be ouerpast.

2 I will call vnto the most hie God: euen vnto the God that shal performe ỹ cause which I haue in hand.

3 Hee shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layd a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the mids of it themselues.

8 My heart is fired, O God, my heart is fired: I will sing and giue prayse.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: & I will sing vnto thee among the nations.

11 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your minds set vpon righteousnesse, O ye congregation: & doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne they goe astray, and speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignatiõ vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily, there is a reward

ward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliuer me from mine enemies, O God: defend mee from them that rise vp against me. Euening prayer.

2 O deliuer me from ỹ wicked doers: and saue me from the blood-thirsty men.

3 For loe, they lie wayting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe me and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They go to and fro in the euening: they grin like a dogge, and run about through the city.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grimme like a dogge, and will goe about the city.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy powe, and will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I wil reioice & diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my law-giuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong city: who wil bring me into Edom?

10 Hast thou not cast vs out, O GOD: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God wil we doe great acts: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Psal. 61.

HEare my crying, O GOD: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set mee vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the king a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo? Psal. 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 Hee verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway, (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall prayse thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My soule shalbe satisfied, euen as it were with marrow and fatnesse: when my mouth prayseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shalbe commended: for the mouth of them that speake lyes shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: & commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shalbe wounded.

8 Yea, their owne tongues shal make them fal: insomuch that whoso seeth them, shal laugh thē to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art prayed in Sion: and vnto thee shall the vow bee performed in Hierusalem. Euening prayer.

2 Thou

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeeds preuaile againſt me: O bee thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chuſeſt, and receiueſt vnto thee: he ſhal dwell in thy Court, and ſhall bee ſatiſfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhew vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his ſtrength ſetteth faſt the mountaines: and is girded about with power.

7 Which ſtilleth the raging of the ſea: & the noyſe of his waues, and the madneſſe of his people.

8 They alſo that dwell in the vttermoſt parts of the earth, ſhalbe afrayd at thy tokens: thou that makeſt the outgoings of the morning and euening to prayſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is ful of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her furrowes, thou ſendeſt raine into the little valleyes thereof: thou makeſt it ſoft with the drops of raine, and bleſſeſt the increaſe of it.

12 Thou crowneſt the yeere with thy goodneſſe: and thy clouds drop fatneſſe.

13 They ſhall drop vpon the dwellings of the wildernes: and the little hilles ſhall reioyce on euery ſide.

14 The folds ſhalbe full of ſheepe: the valleys alſo ſhall ſtand ſo thicke with corne, that they ſhall laugh and ſing.

Moneth. The xij. day.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his Name, make his prayse to bee glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (yee people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou, O God, hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs into a wealthy place.

12 I will go into thy house with burnt offrings: & will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither & hearken all ye that feare God:

and

and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praysed be GOD which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of thy countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauing health among all Nations.

3 Let the people prayse thee, O God: yea let all the people prayse thee.

4 O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as ware melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O ſing vnto GOD, and ſing prayſes vnto his Name: magnifie him that rideth vpon the heauens, as it were vpon an horſe, prayſe him in his Name, yea, and reioyce before him.

5 Hee is a father of the fatherleſſe, & defendeth the cauſe of ỹ widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wildernesſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was mooued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: and refreſheſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoile.

13 Though yee haue lien among the pots, yet ſhall ye be as the wings of a doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: euen an hie hill as the hill of Baſan.

16 Why hop ye ſo ye hie hils? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thouſand, euen thouſands of Angels: and the Lord is among

them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, & receiued gifts for men: yea, euen for thine enemies, that ỹ Lord God might dwell among them.

19 Prayſed be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth ſaluation: God is the Lord by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.

22 The Lord hath ſaid, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the ſea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeene, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damoſels playing w̃ the timbrels.

26 Giue thanks, O Iſrael, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counſell: the Princes of Zabulon, and the Princes of Nepthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in vs.

29 For thy Temples ſake at Hieruſalem: ſo ſhall Kings bring preſents vnto thee.

30 When the company of the ſpeare-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, (ſo that they humbly bring pieces of ſiluer:) and when he hath ſcattered the people that delight in warre.

31 Then shall ỹ princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth send out his voyce, yea, and that a mighty voyce.

34 Ascribe yee the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O GOD: for the waters are come in, euen vnto my soule. Euening prayer.

2 I sticke fast in the deep mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

5 I payde them the things that I neuer tooke: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be cõfounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of thẽ ỹ rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sitt in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the myre, that I sincke not: oh let me bee deliuered from them that hate mee, and out of the deepe waters.

16 Let not the waterflood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pity on me, but there was no man, neither found I any to cõfort me.

22 They gaue mee gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withall: & let the things that should haue bin for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let

let thy wrathfull displeasure take hold of them.

26 Let their habitation bee voyde: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a Song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hoofes.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and all that mooueth therein.

36 For God will saue Sion, and build the Cities of Juda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O GOD, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them for their reward bee soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyfull, and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praysed.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer mee in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my prayse shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will prayse thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the LORD God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honor: and comforted me on euery side.

20 Therefore will I prayse thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou Holy one of Israel.

21 My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame, that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy Iudgements, O God: and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, & punish the wrong doer

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the yles shall giue presents: the kings of Arabia & Saba shal bring gifts.

11 All kings shall fall downe before him: all Nations shall doe him seruice.

12 For hee shall deliuer the poore when hee cryeth: the needy also and him that hath no helper.

13 Hee shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 Hee shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 Hee shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praysed.

16 There shall be an heape of corne in the earth hie vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the city, like grasse vpon the earth.

17 His

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shalbe blessed through him, and all the heathen shall perish.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed bee the Name of his Maiesty for euer: and all the earth shalbe filled with his Maiesty, Amen, Amen.

Quam bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart. Euening prayer.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush, say they, how should God perceiue it: is there knowledge in the most Highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I sayd, Then haue I cleansed my heart in vaine, and washed

mine

mine hands in innocencie.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost sayd euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of GOD: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, and destroyest them.

18 O how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes, in the gates of the daughter of Sion.

Vt quid Deus? Pſal. 74.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hot againſt the ſheepe of thy flocke?

2 O thinke vpon the Congregation: whom thou haſt purchaſed and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift vp thy feete, that thou mayeſt vtterly deſtroy euery enemy: which hath done euill in thy ſanctuary.

5 Thine aduerſaries roare in the mids of the Congregations: and ſet vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they ſaid in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the land.

10 Wee ſee not our tokens, there is not one Prophet more: no not one is there among vs that vnderſtandeth any more.

11 O God, how long ſhall the aduerſary doe this diſhonour: how long ſhall the enemy blaſpheme thy Name, for euer?

12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy boſome to conſume the enemy?

13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himſelfe.

14 Thou diddeſt diuide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou

15 Thou smotest the heads of Liuiathan in pieces and gauest him to bee meate for the people in the wildernesse.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue prayse vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, doe wee giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red: it is full mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: & praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men whose hands were mighty haue found nothing.

6 At thy rebuke, O God of Iacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise:

and

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall refraine the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God wil cry with my voyce, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to bee gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine own infirmity: but I wil remẽber the yeres of the right hand of ỹ most highest.

11 I will remember the workes of the Lord: and call to mind thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O GOD, the waters sawe thee, and were afraid: the depthes also were troubled.

17 The clouds powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal. 78.

Euening prayer.

HEare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in GOD: and not

not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them go thorow: he made the waters to stand on a heape.

15 In the day time also hee led them with a cloud: and all the night through with a light fire.

16 He claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had beene out of the great depth.

17 Hee brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shal God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so

the

the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for he sent them meate enough.

27 He caused the East wind to blow vnder heauen: and through his power hee brought in the South-west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 Hee let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie: and their yeeres in trouble.

34 When hee slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that GOD was their strength: and that the hie God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

not to forget the workes of God, but to keepe his Commandements.

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34 When hee slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that GOD was their strength: and that the hie God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

ther continued they stedfast in his couenant.

38 But hee was so mercifull that hee forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and mooued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

47 Hee gaue their fruit vnto the Caterpiller: and their labour vnto the Grashopper.

48 He destroyed their Vines with hailestones: and their Mulbery trees with the frost.

49 Hee smote their Cattell also with haylestones: and their flockes with hote thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, hee led them forth like

like sheepe: & caried them in ỹ wildernes like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to bee diuided among them for an heritage, & made ỹ tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God, and kept not his testimonies.

58 But turned their backes, & fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuity: and their beauty into the enemies hand.

63 Hee gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maydens were not giuen in marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there hee builded his temple on high: and layde the foundation of it like the ground which hee hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepefold.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Jerusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the ayre: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Jerusalem: & there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Where

10 Wherefore doe the Heathen say, Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon ỹ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheepe of thy pasture, shall giue thee thankes for euer: & wil alway be shewing forth thy praise from generation to generation.

Qui regis Israel Psal. 80.

HEare, O thou Shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou bee angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hills were couered w the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wilde Boze out of the wood doeth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visit this Vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon ỹ man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thine owne selfe.

18 And so will not wee goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This hee ordeined in Ioseph for a testimony: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon mee in troubles, and I deliuered

uered thee: and heard thee, what time as the stoꝛme fell vpon thee.

8 I pꝛoued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee: neither shalt thou woꝛship any other god.

11 I am the LORD thy God which bꝛought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: foꝛ if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Loꝛd should haue bene found lyars: but their time should haue endured foꝛ euer.

17 Hee should haue fed them also with the finest wheate floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deas stetit. Psal. 82.

GOD standeth in the congregation of pꝛinces: he is a Iudge among gods. Euening prayer.

2 How long will yee giue wꝛong iudgement: and accept the persons of the vngodly?

3 Defend the pooꝛe and fatherlesse: see that such as be in neede and necessity, haue right.

4 Deliuer the outcast and pooꝛe: saue them from the hand of the vngodly.

5 They will not be learned noꝛ vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O GOD, and iudge thou the earth: for thou ſhalt take all Heathen to thine inheritance.

Deus quis ſimilis? Pſal. 83.

HOlde not thy tongue, O GOD, keepe not ſtill ſilence: refraine not thy ſelfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counſell againſt thy ſecret ones.

4 They haue ſaid, Come, and let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heads together with one conſent: and are confederate againſt thee.

6 The Tabernacles of the Edomites and the Iſmaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philiſtines, with them that d'well at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Siſera, and vnto Jabin, at the brooke of Kiſon.

10 Which periſhed at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which ſay, Let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make them like vnto a wheele: and as the ſtubble before the winde.

14 Like

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy stormе.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose Name is Iehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thousand.

11 I had rather bee a doore keeper in the House of my

my God: then to dwell in the tents of vngodlinesse.

12 For the LORD GOD is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine Psal. 85.

LORD, thou art become gracious vnto thy land: thou hast turned away the captiuity of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnes shall goe before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach mee thy way O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of cõpassion and mercy: long suffering, plenteous in goodnes & trueth.

16 O turne thee then vnto mee, and haue mercy

vpon

vpon me: giue thy ſtrength vnto thy ſeruant, & helpe the ſonne of thine handmaid.

17 Shew ſome good token vpon me for good, that they which hate me may ſee it, & be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta eius. Pſal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtims alſo: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it ſhall be reported, that hee was borne in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it when hee writeth vp the people: that he was borne there.

7 The Singers alſo and Trumpetters ſhall be rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſaluation, I haue cried day and night before thee: O let my prayer enter into thy preſence, incline thine eare vnto my calling.

2 For my ſoule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bin euen as a man that hath no ſtrength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou haſt layd me in the loweſt pit: in a place of darkeneſſe, and in the deepe.

6 Thine

6 Thine indignation lyeth hard vpon mee: and thou hast vered me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and prayse thee?

11 Shall thy louing kindenesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shalbe alway of the louing kindnes of the Lord: with my mouth will I euer bee shewing thy trueth, from one generation to another. Euening prayer.

2 For I haue said, mercy shalbe set vp for euer: thy truth shalt thou establish in the heauens.

3 I haue made a Couenant with my chosen: I haue swoꝛne vnto Dauid my seruant.

4 Thy seede will I stablish foꝛ euer: and set vp thy thꝛone from one generation to another.

5 O Loꝛd, the very heauens shall pꝛayse thy wonderous woꝛkes: and thy trueth in the Congregation of the Saints.

6 Foꝛ who is he among the cloudes: that shall be compared vnto the Loꝛd?

7 And what is he among the gods: that shall bee like vnto the Loꝛd?

8 God is very greatly to bee feared in the counsell of the Saints: and to bee had in reuerence of all them that are about him.

9 O Loꝛd God of hostes, who is like vnto thee: thy trueth, most mighty Loꝛd, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abꝛoad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round woꝛld, and all that therein is.

13 Thou hast made the Noꝛth and the South: Taboꝛ and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seate: mercy and trueth shall goe befoꝛe thy face.

16 Blessed is the people, O Loꝛd, that can reoyce in thee: they shal walke in the light of thy countenance.

17 Their delight shalbe dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 Foꝛ thou art the gloꝛy of their strength: and in thy

thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, & saydest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shall hold him fast: and my arme shall strenthen him.

23 The enemy shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shalbe with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the earth.

29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seed also wil I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my Statutes, and keepe not my commandements: I wil visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once

by

by my holinesse that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the Sunne before me.

36 Hee shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe? for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is hee that liueth, and shall not see death: & shal he deliuer his soule from the hand of hel?

48 Lord, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slaundered the footesteps of thine anoynted: praysed be the Lord for euermore. Amen. Amen.

Domine

Domine, refugium. Psal. 90.

LORD, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, & groweth vp: but in the euening it is cut downe, dryed vp, & withered.

7 For wee consume away in thy displeasure: and are afrayd at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourescore yeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen therafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe, O Lord, at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that

thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afrayd for any terrour by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong Lyon

Lyon and the dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my Name.

15 He shall call vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy workes: and I will reioyce in giuing prayse for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednes doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersity.

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15 He shall call vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

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10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seate been prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift up their voyce: the floods lift up their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whō vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deserning.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They

6 They murder the widow and the stranger, and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heede ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shall hee not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I sayd, My foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law.

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednes, and

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted mee: prooued mee, and saw my workes.

10 Forty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and prayse his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily bee prayſed: he is more to be feared then all gods.

5 As for the gods of the Heathen, they bee but Idoles: but it is the Lord that made the heauens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe vnto the Lord, (O ye kinreds of the people:) aſcribe vnto the Lord worſhip and power.

8 Aſcribe vnto the Lord the honour due vnto his Name: bring preſents, and come into his Courts.

9 O worſhip the Lord in the beauty of holineſſe: let the whole earth ſtand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world ſo faſt that it cannot bee mooued, and how that he ſhall iudge the people righteouſly.

11 Let the heauens reioyce, and let the earth bee glad: let the ſea make a noyſe, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then ſhall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth: and with righteouſneſſe to iudge the world, and the people with his trueth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkeneſſe are round about him: Righteouſneſſe and Iudgement are the habitation of his Seate.

3 There ſhall goe a fire before him: and burne vp his enemies on euery ſide.

4 His lightnings gaue ſhine vnto the world: the earth ſaw it and was afraid.

5 The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

destroy them in their owne malice: yea, the Lord our God shall destroy them.

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6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot bee mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

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2 Cloudes and darkenesse are round about him: Righteousnesse and Iudgement are the habitation of his Seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued Images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Judgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy & trueth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

6 Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let

8 Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for hee is come to iudge the earth.

10 With righteousnes shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is king, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBee ioyfull in the Lord (all ye lands:) serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is hee that hath made vs, and not wee our selues: wee are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his Courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the City of the Lord.

Domine

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpō me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The Heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiesty.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and ỹ people which shalbe borne, shall praise the Lord.

19 For hee hath looked downe from his Sanctuarie: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as bee in captiuity: and deliuer the children appoynted vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortned my dayes.

24 But I sayd, O my God, take mee not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRayse the Lord, O my soule: and all that is within me, praise his holy Name.

2 Prayse the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and Judgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 Hee will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto thē that feare him.

14 For hee knoweth whereof wee bee made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the field.

16 For alloone as the wind goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lord, ye Angels of his, ye that excell

cell in strength: yee that fulfill his Commandement, and hearken vnto the voyce of his wordes.

21 O prayse the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRayse the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiesty and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels Spirits: and his ministers a flaming fire.

5 He layd the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayd.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne againe to couer the earth.

10 Hee sendeth the springs into the riuers: which runne among the hils.

11 All beasts of the field drinke thereof: and the wilde Asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He

13 Hee watereth the hils from aboue: the earth is filled with the fruit of thy worke.

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the vse of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde goats: and so are the stonie rockes for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darknesse that it might be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their prey: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy works: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when

when thou openest thy hand, they are filled w good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoake.

33 I will sing vnto the Lord as long as I liue: I will prayse my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an end: prayse thou the Lord, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and prayse him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous works that he hath done: his wonders, & the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alway mindfull of his couenant and promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that hee made with Abraham: and the oath that he ſware vnto Iſahac.

10 And appointed the ſame vnto Jacob for a Law: and to Iſrael for an euerlaſting teſtament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He ſuffered no man to doe them wrong: but reprooued euen Kings for their ſakes.

15 Touch not mine Anoynted: and doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land: and deſtroyed all the prouiſion of bread.

17 But hee had ſent a man before them: euen Joſeph which was ſold to be a bond ſeruant.

18 Whoſe feete they hurt in the ſtocks: the yron entred into his ſoule.

19 Vntill the time came that his cauſe was knowen: the word of the Lord tried him.

20 The King ſent and deliuered him: the Prince of the people let him goe free.

21 Hee made him lord alſo of his houſe: and ruler of all his ſubſtance.

22 That hee might informe his Princes after his will: and teach his Senators wiſedome.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And hee encreaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruely with his ſeruants.

26 Then ſent hee Moſes his ſeruant: and Aaron

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 Hee smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote also the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought Quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And hee brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and

they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes, and obserue his Lawes.

Confitemini Domino. Psal. 106.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer. Euening prayer.

2 Who can expresse the noble Acts of the Lord: or shew foorth all his prayse?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visite mee with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the red Sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the red Sea also, & it was dried vp: so he led them thorow the deepe, as thorow a wildernes.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang prayse vnto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and

they tempted God in the desart.

15 And hee gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten Image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seede among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague

plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his Spirit: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained w̄ their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did hee deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpō his Couenant, & pitied them according to the multitude of his mercies: yea, he made all those that led them away captiue, to pity them.

45 Deliuer vs, O Lord our God, and gather vs from among the Heathen: that we may giue thankes vnto thy holy Name, & make our boast of thy prayse.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry & thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the city where they dwelt.

8 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the wordes of the Lord: & lightly regarded the counsel of the most High.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednes.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lord for his goodnes: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupy their businesse in great waters:

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the Hauen where they would be.

31 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and prayse him in the seat of the Elders.

33 Which turneth the floods into a wildernes: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe, hee maketh the wildernes a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a City to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought low: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the louing kindnesse of the Lord.

Paratum

Pararum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and giue prayse with the best member that I haue. Euening prayer.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the Nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his Holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will leade mee into the strong City: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God, goe forth with our hostes?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And

2 And they haue ſpoken againſt mee with falſe tongues: they compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded me euil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Sathan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him bee condemned: and let his prayer be turned into ſinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherleſſe: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them ſeeke it alſo out of deſolate places.

10 Let the extortioner conſume all that hee hath: and let the ſtranger ſpoyle his labour.

11 Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickedneſſe of his fathers be had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.

14 Let them alway be before the Lord: that hee may roote out the memoriall of them from off the earth.

15 And that becauſe his minde was not to doe good: but perſecuted the poore helpeleſſe man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it bee

farre

farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee alway is girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and prayse him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit

Dixit Dominus. Pſal. 110.

Morning prayer.

THe Lord ſayd vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footſtoole.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler euen in the middeſt among thine enemies.

3 In the day of thy trouble ſhall the people offer thee free-will offrings with an holy worſhip: the dew of thy birth is of the wombe of the morning.

4 The Lord ſware and will not repent: Thou art a Prieſt for euer, after the order of Melchiſedech.

5 The Lord vpon thy right hand: ſhall wound euen Kings in the day of his wrath.

6 Hee ſhall iudge among the Heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diuers countreys.

7 He ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi. Pſal. 111.

I will giue thanks vnto the Lord w̄ my whole heart: ſecretly among the faithfull, & in the congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthy to bee prayſed and had in honour: and his righteouſneſſe endureth for euer.

4 The mercifull, and gracious Lord hath ſo done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he ſhall euer be mindfull of his couenant.

6 Hee hath ſhewed his people the power of his workes: that hee may giue them the heritage of the Heathen.

7 The workes of his hands are verity and Iudge-

ment:

ment: all his commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equity.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seede shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in euerlasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRayse the Lord, yee seruants: O prayse the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praysed: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That hee may set him with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What ayleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like Rammes: and ye little hils like young sheepe.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the prayse: for thy louing mercy, and

for

for thy Truethes sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Yee house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead prayse not thee, O Lord: neither all they that goe downe into the silence.

18 But.

18 But wee will prayse the Lord: from this time foorth for euermore. Prayse the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gat hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are lyars.

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

15 I

15 I wil offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the sight of all his people: in ỹ courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his mercifull kindenesse is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the prehemi-nence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnes: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: wee haue wished you good lucke, yee that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde

binde the sacrifice with cordes, yea, euen vnto the hornes of the Altar.

28 Thou art my God, & I will thanke thee: thou art my God, and I will prayse thee.

29 O giue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

BLessed are all those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his testimonies: & seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thank thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHere withall shall a yong man clense his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I beene telling: of all the Iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy word.

2 Open thou mine eies: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou hearddest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy commandements: & so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements

ments haue I layd before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone.

TEach mee, O Lord, the way of thy statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty: for I seeke thy Commandements.

6 I wil speake of thy testimonies also euen before

Kings: and will not be ashamed.

7 And my delight shalbe in thy Commandements: which I haue loued.

8 My hands also wil I lift vp vnto thy Commandements, which I haue loued: and my study shall be in thy Statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as cõcerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgments, O Lord: and receiued comfort.

5 I am horribly afrayd: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne mee true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach mee thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commaundements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy Statutes.

8 The law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue mee vnderstanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word.

3 I know, O Lord, that thy Iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse bee my comfort:

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy mee: but I will bee occupied in thy commandements.

7 Let such as feare thee and haue knowne thy testimonies: be turned vnto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoake: yet do I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word endureth: for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should haue

haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, Oh saue mee: for I haue sought thy commandements.

7 The vngodly layt wayt for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy cõmandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throate: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THy word is a lanterne vnto my feet: and a light vnto my paths. Morning prayer.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken mee, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach mee thy iudgements.

5 My

5 My ſoule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue layd a ſnare for me: but yet I ſwarued not from thy commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me ye wicked: I will keep the commandements of my God.

4 O ſtabliſh me according to thy word, that I may liue: and let me not be diſapointed of my hope.

5 Hold thou me vp, and I ſhall be ſafe: yea, my delight ſhall be euer in thy Statutes.

6 Thou haſt troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy teſtimonies.

8 My fleſh trembleth for feare of thee: and I am afrayd of thy Judgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer to mine oppreſſors.

2 Make thou thy ſeruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.

4 O deale with thy ſeruant according to thy louing mercy: and teach me thy Statutes.

5 I am thy ſeruant, O grant me vnderſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious ſtone.

8 Therefore hold I ſtrait all thy commandements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy teſtimonies are wonderfull: therfore doth my ſoule keepe them.

2 When thy word goeth forth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandements.

4 O look thou vpon me, and be merciful vnto me: as thou vſeſt to doe vnto thoſe that loue thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſſe haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and ſo ſhall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy Statutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 Thy teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed me: becauſe mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall, and of no reputation: yet doe I not

forget

forget thy Commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Cal with my whole heart: heare me, O Lord I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Earely in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindnes: quicken me according as thou art wōt.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue known long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble mee, and persecute me: yet doe I not swarue from thy testimonies.

6 It

6 It grieueth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue:

4 Seuen times a day doe I prayse thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy prayse: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall prayse thee: and thy iudgements shall helpe me.

8 I haue gon astray like a sheep that is lost: oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

4 Woe is me, that I am constrained to dwel with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I laboure for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be mooued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The

8 The Lord shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they sayd vnto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a city: that is at vnitie in it selfe.

4 For thither the Tribes goe vp: euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos. Psal. 123.

V Nto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eies of a mayden vnto the hand of her mistresse: euen so our eyes wayt vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: & with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

I F the Lord himselfe had not beene on our side (now may Israel say:) if the Lord himselfe had not beene

on

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praysed be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shalbe euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned again the captiuity of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayd they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seede: shal doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EExcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children, and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BBlessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull Vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: may Israel now say.

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Wherewith the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: wee wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looked for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble. Morning prayer.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shal I set vpon thy seat.

13 If thy children will keepe my Couenant and my testimonies that I shall learne them: their children also shall sit vpon thy Seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with healthy: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious oyntment vpon the head: that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold, now prayse the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your hands in the Sanctuarie: and prayse the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Prayse the Lord, laud yee the Name of the Lord: prayse it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the Courts of the house of our God.

3 O prayse the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen & in earth: and in the sea, and in all deepe places.

7 He bringeth foorth the cloudes from the ends of the world: & sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 Yee smote diuers Nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memorial, O Lord, frō one generation to another.

14 For the Lord will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the LORD yee house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

GIue thanks vnto the LORD, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all Gods: for his mercy endureth for euer.

3 O thanke the Lord of all Lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which layd out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the stars to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharao and his host, he ouerthrew them in the red Sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of Lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe & wept: when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing the Lords song: in a strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happy shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Wil giue thanks vnto thee, O Lord, with my whole heart: euē before the gods wil I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and indued̄st my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them a farre off.

7 Though

7 Though I walke in the mids of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furiousnes of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnes toward me: yea, thy mercy, O Lord indureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. Psal. 139.

O Lord thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remain in the vttermost parts of the Sea.

9 Euen there also shall thy hand lead mee: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darknes is no darknes with thee, but the night is as cleare as the day: the darknes & light to thee are both alike.

12 For my reines are thine: thou hast couered mee in my mothers wombe.

13 I

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me yee blood thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The proude haue laid a snare for me, and spread a net abroad with cords: yea, & set trapes in my way.

6 I sayd vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coals fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, hast thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set foorth in thy sight, as the incense: and let the lifting vp of my hands be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let not me be occupied in vngodly workes, with the men that worke wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh, & heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaynts before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my company.

Domine

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath layd me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee, as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer: my defender, in whom I trust, which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or ỹ sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer mee, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto kings: & hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the young plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands and ten thousands in our streetes.

14 That our oxen may bee strong to labour, that there bee no decay: no leading into captiuity, and no complayning in our streetes.

15 Happy

15 Happy are the people ẏ be in such a case: yea blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will prayse thy Name for euer and euer,

2 Euery day will I giue thankes vnto thee: and prayse thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praysed: there is no end of his greatnesse.

4 One generation shall praise thy works vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy prayse, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I wil also tell of thy greatnes.

7 The memoriall of thine abundant kindnes shal be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes prayse thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifeth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: & thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the prayse of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRayse the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing prayses vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall bee King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Pſal. 147.

O Prayſe the Lord, for it is a good thing to ſing prayſes vnto our God: yea a ioyfull and pleaſant thing it is to be thankefull. Euening prayer.

2 The Lord doeth build vp Hieruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giueth medicine to heale their ſickneſſe.

4 He telleth the number of the ſtarres: and calleth them by their names.

5 Great is our Lord, and great is his power: yea, and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing prayſes vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, & prepareth raine for the earth: and maketh the graſſe to grow vpon the mountains, & herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong Rauens that call vpon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For hee hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 Hee ſendeth forth his Commandement vpon earth: and his word runneth very ſwiftly.

16 Hee giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any Nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in ỹ height.

2 Prayse him all ye Angels of his: prayse him all his hoste.

3 Prayse him Sunne and Moone: prayse him all ye starres and light.

4 Prayse him all ye heauens: and ye waters that be aboue the heauens.

5 Let them prayse the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: he hath giuen them a law which shall not be broken.

7 Prayse the Lord vpon earth: ye Dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all cedars.

10 Beastes and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Judges of the world.

12 Yong men and maidens, olde men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of the people, and his

Saints

Saints shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God bee in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: praise him in the firmament of his power.

2 Prayse him in his noble acts: prayse him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: prayse him vpon the strings and Pipe.

5 Prayse him vpon the well-tuned Cymbals: prayse him vpon the lowd Cymbals.

6 Let euery thing that hath breath: prayse the Lord.

FINIS.

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6 Let euery thing that hath breath: prayse the Lord.

FINIS.

Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be said euery Morning.

O Almighty God our heauenly Father, I confesse and acknowledge that I am a miserable and wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly Commandements, through wicked thoughts, vngodly lusts, sinfull wordes and deedes, committed all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging mee according vnto the same, I were neuer able to suffer & abide it, but must needes perish and be damned for euer: So little helpe, comfort or succour is there either in mee, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and slanderous death of the Crosse for mee, that he might so pay the ransome of my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death & passion, and through his innocent blood shedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to bee gracious and mercifull vnto me, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme & strengthen me with a right and perfect faith, and to enflame mee in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart walke as it becommeth me, in thy most godly Commandements, and so glorifie and prayse thee euerlastingly. And also that I may

with

with a free cõscience, & quiet heart in all maner of tentations, afflictions, or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father almighty maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my selfe in affliction and temptation with these Articles of ỹ Christian faith, it is not in my power, for faith is thy gift: & forasmuch as thou wilt be praied vnto, and called vpon for it, I come vnto thee to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart, I cry and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be said in the morning.

O Mercifull Lord God, heauenly Father, I render most high lauds, praise and thanks vnto thee, that thou hast preserued me both this night, & all the times and dayes of my life hitherto vnder thy protection, and hast suffred me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that all manner of darkenesse of misbeliefe, infidelity, and of carnall lusts & affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule thorow a right & perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for ỹ thou hast willed this night past to be prosperous vnto vs: and wee beseech thee likewise to prosper all this same day vnto vs

for thy glory, & for the health of our soule, & that thou which art ỹ true light, not knowing any going down, and which art the Sunne eternall, giuing life foode, and gladnesse vnto all things, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Jesus Christ, which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholsome appearing and light doest bring forth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are on earth, wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining win our hearts, we may all our life space go without stumbling or offence, and may decently & seemly walke as in the day time, being pure & cleane from the works of darknes, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost liuest and reignest for euer and euer. Amen.

O God & Lord Jesus Christ, thou knowest, yea, and hast also taught vs how great the infirmity and weaknesse of man is, & how certaine a thing it is that it can do nothing wout thy godly helpe. If man trust in himselfe, it cannot be auoided, but that he must run headlong, and fall into a thousand vndoings and mischiefs. O our Father, haue thou pity & compassion vpon the weaknesse of vs thy children, be thou prest and ready to help vs, alwaies shewing thy mercy vpon vs, & prospering whatsoeuer we godly goe about: so that thou giuing vs light, we may see what things are truly good indeed: thou encouraging vs, we may haue an earnest desire to the same; & thou being our guide, we

may

may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeeld & cõmit our selues full & whole vnto thee alone, which worketh all things in all creatures, to thy honor & glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care & charge of me, and not to suffer mee to perish in the works of darknesse, but to kindle the light of thy countenance in my heart: that thy godly knowledge may dayly increase in mee, through a right & pure faith, and that I may alwayes be found to walke & liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duety of euery true Christian.

O Most mighty God, mercifull & louing Father, I wretched sinner come vnto thee in ỹ Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to be merciful vnto me, & to cast all my sinnes out of thy sight & remembrance, through the merits of his bloody death and passion. Powre vpon mee, O Lord, the holy Spirit of wisedome & grace: Gouerne & leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnes and darknesse of my heart through thy grace, that I may dayly be renewed by the same spirit & grace: By the which, O Lord, purge ỹ grossenesse of my hearing and vnderstãding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, & defend me in all dangers of body, goods, & name: but most chiefly my soule against all assaults temptations, accusations, subtill baits & sleights of that old enemy of mankind Satan that roaring lion, euer seeking whom he may deuoure. And heere, O Lord, I prostrate, with most humble mind, craue of thy diuine Maiestie to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duety beseech thee for his sake, to blesse, saue, & defend, ỹ principal member thereof, thy seruant our most deare & soueraigne Lord King James, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long prosperous, and honorable life vpon earth, a blessed end, and liue euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honorable Counsellers, & euery other member of this thy Church of England, that they & we in our seueral callings may truly and godly serue thee: Plant in our hearts true feare, & honour of thy Name, obedience to our Prince, and loue to our neighbors: encrease in vs true faith, and religion: replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersity, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy fatherly protection all that thou hast giuen me, as wife, children, and seruants: Aide me, O Lord that I may gouerne, nourish and bring them vp in thy feare and seruice: And for as much as in this world, I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite

infinite number, not onely with flesh & blood, but with the deuill, which is the prince of darkenesse, and with wicked men executers of his most damnable will: grant mee therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancy against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life, I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmighty God, the father of mercy, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost wee may haue power and strength hereafter to resist sin, by our Sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lord God which despisest not a contrite heart, and forgettest the sinnes and wickednes of a sinner, in what houre soeuer he doeth mourne and lament, his old maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power & strength we may ouercome our enemies both bodily & ghostly grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies

nemies of our soule, that is, the desires of the world, the pleasures of the flesh, & the suggestions of the wicked spirit: & so after, lead our liues in holines & righteousnes that wee may serue him in spirit & truth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those gifts that thou hast giuen: we most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truly beleeue in thee, and in the promises made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grieuousnes of temptation, neither by the subtill crafts and assaults of the deuill, wee bee driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

Friday.

GRant vnto vs, O merciful God, we most heartily beseech thee, knowledge & true vnderstanding of thy word, that all ignorance expelled, wee may know what thy will & pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, & that also we may expresse in our liuing, those things that we doe know, that wee be not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that bee thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that wee being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aid, succor, and strength at all times: grant vnto vs, O Lord, that in the

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time of prosperity we be not proud & so forget thee, but that with our whole heart & strength we may cleaue vnto thee, & in the time of aduersity that we fal not into infidelity and desperation, but that alwayes with a constant faith we may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake, and Sauiour Iesus Christ. Amen. Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that he may beare witnes with our spirit, that we be thy children, & heires of thy kingdome, and that by the operation of this spirit we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections contrary vnto thy will, by our Sauiour and Lord Iesu Christ. Amen.

A prayer for trust in God.

THe beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious & most wise guide, our Sauiour Christ, which doest lead thē the right way to immortall blessednes, which truly & vnfainedly trusting in thee, cōmit themselues to thee: grant vs, that like as we be blind and feeble in deed, so we may take & repute our selues, that we presume not of our selues to see to our selues, but so far to see ỹ alway we may haue thee before our eyes, to follow thee being our guide, to bee ready at thy call most obediently, & to commit our selues wholly vnto thee, that thou which only knowest the way, mayst lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost be glory for euer.

A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may

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cast off the great blindnesse of our minds, & carefulnes of worldly things, and may put our whole study and care in keeping of thy holy law, & that we may labour and trauell for our necessities in this life like the birds of the aire, and the lilies of the field, without care. For thou hast promised to bee carefull for vs, and hast commaunded that vpon thee wee should cast all our care: which liuest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Jesus Christ, the onely stay & defence of our mortall state, our onely hope, our onely saluation, our glory & our triumph, who in the flesh (which thou haddest for our only cause taken vpon thee) didst suffer thy selfe to be tempted of Satan, and who only and alone of all men, didddest vtterly ouercome and vanquish sinne, death, the world, the deuill, and all the kingdom of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it, neither hath it bin thy wil to haue any of thy seruants to keep battell, or fight with any of ỹ foresaid euils, but of purpose to reward vs wt a crowne of the more glory for it: & to that intent that thou mightst likewise ouerthrow Sathan in thy members, as thou hadst before done in thine own person, giue thou (we beseech thee) vnto vs thy soldiers (O lion most victorious of the tribe of Juda) strength against ỹ roaring lion, which continually wandreth to & fro seeking whō he may deuoure. Thou being that same serpent, the true giuer of health & life, that was nailed on hie vpō a tree, giue vnto vs thy silly ones wilines against the deceitfull a waiting of the most subtil serpent. Thou being a Lambe as white as snow, ỹ vanquisher of Sathans tyranie, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our own selues weake and feeble, and in thee strong & valiant, we may withstand & ouercome

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all assaults of the deuil, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thankes to thy mercy, which neuer leauest them destitute that put their trust in thee: Who liuest and reignest God for euer, without end. Amen.

¶ A prayer for the obtaining of wisedome. Sap. 9.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy Wisdome, that he should haue dominion ouer ỹ creatures which thou hast made, that he should order the world according to equity and righteousnes, & execute iudgement with a true heart: giue me Wisdome, which is euer about thy seate, & put me not out frō among thy children: for I thy seruant and sonne of thine handmaid, am a feeble person, of short time, and too yong to the vnderstanding of thy Iudgement & Lawes: yea, though a man be neuer so perfect among the children of men, yet if thy Wisedome be not with him, he shalbe nothing worth: Oh send thy wisdom out of thy holy heauens, & from the throne of thy Maiesty, that she may be with me, & labour with me, that I may know what is acceptable in thy sight, for she knoweth & vnderstandeth all things, and she shall conduct me right soberly in thy works, & preserue me in her power, so shall my works be acceptable. Amen.

¶ A prayer necessary for all men.

O Merciful God, I a wretched sinner reknowledge my selfe bound to keepe thy holy Cōmandements, but yet vnable to performe them, & to bee accepted for iust, without ỹ righteousnes of Iesus Christ thy only Son, who hath perfectly fulfilled thy law, to iustify al men that beleeue & trust in him. Therefore grant me grace I beseech thee, to be occupied in doing of good works, which thou commandest in holy scripture, all the dayes of my life, to thy glory, & yet to trust onely in

thy

thy mercy, & in Christs merits to bee purged from my sinnes, and not in my good workes, bee they neuer so many. Giue mee grace to loue thy word feruently, to search the scriptures diligently, to read them humbly, to vnderstand them truly, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitiõs may be graciously heard of thee. Keepe me vpright among diuersities of opinions & iudgements in the world, that I neuer swarue frõ thy trueth taught in holy scripture. In prosperity, O Lord, saue me, that I ware not proud. In aduersity helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, & trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may be sorie without desperation, trust in thy mercy without presumption, that I may amend my life, & become truely religious without hypocrisie, lowly in heart without faining, faithfull & trusty without deceit, merry without lightnesse, sad without mistrust, sober wout slothfulnes, content with mine owne wout couetousnes, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy Lawes truely, to obey our king & all gouernors vnder him vnfainedly, to receiue all lawes & common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backebite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me thus to doe, for the glory of thy holy Name.